

THE ORDER FOR HOLY WEEK

*The Order of Mass
and the
Revised Rites
to be observed in
Holy Week*

THE CHURCH UNION
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The Sunday next before Easter *or* the Second Sunday in Passiontide
commonly called

PALM SUNDAY

1st Class

THE SOLEMN PROCESSION OF PALMS

in honour of Christ the King

The Blessing of the Branches

1. *At the appointed time, the Celebrant blesses the branches of palm, olive or other trees. The Asperges is omitted.*

2. *The colour of the vestments is red.*

3. *The Celebrant is vested in amice, alb, girdle, stole and cope; the Sacred Ministers in amice, alb and girdle, the Subdeacon wearing a tunicle, and the Deacon stole and dalmatic.*

[Note. Throughout Holy Week, if the Celebrant has only one Priest or Deacon to assist him, the latter, wearing the appropriate vestments, may carry out duties allotted in the Solemn Rite to the Deacon.]

4. *The branches, unless they are held by the congregation, are to be placed on a table covered with a white cloth, and so placed in the chancel that it can be seen by the people.*

5. *When all is prepared, the Celebrant, with the Sacred Ministers (or Servers), makes the customary reverence to the altar, and stands behind the table, facing the people.*

Meanwhile, the following Antiphon is sung.

St. Matt. 21

HOSANNA to the Son of David:
blessed is he that cometh in the
Name of the Lord. O King of Israel:
Hosanna in the highest.

6. *Then the Celebrant, with joined hands, blesses the branches, singing in the ferial tone:*

℣. The Lord be with you.

℟. And with thy spirit.

7. *In the following Collect, the Celebrant says, according to the nature of the branches to be blessed, either branches of palm, or branches of olive, or branches of palm and olive or branches of palm and olive and of other trees.*

Let us pray.

BL[✠]ESS, O Lord, we pray thee, these branches of palm (*or* olive *or* other trees): and grant; that as thy people outwardly with their bodies do worship thee, so inwardly in their souls they may serve thee with pure devotion, that they may be victorious over the assaults of the enemy, and cleave steadfastly unto all good works. Through Christ our Lord. Amen.

8. *Then the Celebrant thrice sprinkles the branches on the table, and afterwards, from the chancel steps, those which the people are holding in their hands, or he may sprinkle these latter passing through the nave of the church.*

9. *After this the Celebrant puts incense into the thurible, in the customary manner, and thrice*

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censes the branches on the table; then those held by the people, either from the chancel steps, or passing through the church.

The Sacred Ministers (or Servers) accompany the celebrant at the sprinkling and censing of branches, holding the fringes of the cope.

The Distribution of Palms

10. *After the blessing, the palms are distributed, according to the custom of the place.*

11. *The Celebrant stands on the predella, facing the people and, assisted by the Sacred Ministers (or Servers), gives the palms first to the rest of the Clergy, according to their order, then to the Servers, and lastly to the people at the chancel rails.*

12. *During the distribution, the following antiphons and psalms are sung:*

I

The children of the Hebrews, bearing branches of olive, went out to meet the Lord, crying out and saying: "Hosanna in the highest."

Psalm 24. 1-2, 7-10

THE earth is the Lord's, and all that therein is: the compass of the world and they that dwell therein.

For he hath founded it upon the seas: and prepared it upon the floods.

Then shall the antiphon The children of the Hebrews *be repeated, and so after every two verses.*

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the king of glory shall come in.

"Who is the king of glory?": "It is the Lord strong and mighty, even the Lord mighty in battle."

Ant. The children.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the king of glory shall come in.

"Who is the king of glory?": "Even the Lord of hosts, he is the king of glory."

Ant. The children.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Ant. The children.

II

The children of the Hebrews strawed their raiment in the way and cried out saying: "Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord."

Psalm 47

O CLAP your hands together, all ye people: O sing unto God with the voice of melody.

For the Lord is high and to be feared: he is the great king upon all the earth.

The antiphon The children of the Hebrews *is repeated.*

He shall subdue the people under us: and the nations under our feet.

He shall choose out an heritage for us: even the worship of Jacob whom he loved.

Ant. The children.

God is gone up with a merry noise: and the Lord with the sound of the trump.

O sing praises, sing praises unto our God: O sing praises, sing praises unto our king.

Ant. The children.

For God is the king of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon his holy seat.

Ant. The children.

The princes of the people are joined: unto the people of the God of Abraham.

For God, which is very high exalted: doth defend the earth as it were with a shield.

Ant. The children.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning is now, and ever shall be: world without end. Amen.

Ant. The children.

The Reading of the Gospel

13. When the distribution is finished, and the table removed, the Celebrant washes his hands in silence; he then goes up to the altar, kisses it in the middle, and puts incense in the thurible in the usual manner. The Deacon takes the book of the Gospels and places it on the altar, and all is done as for the singing of the Gospel at High Mass.

(The Priest who celebrates alone, follows the customary rules for Sung Mass.)

14. ✠ The Continuation of the Holy Gospel according to Matthew.

St. Matt. 21. 1

AT that time: When they drew nigh unto Jerusalem and were come to Bethphage unto the Mount of Olives: then sent Jesus two disciples, saying unto them: Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me: and if any man say ought unto you, ye shall say: The Lord hath need of them, and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying: Tell ye the daughter of Sion: Behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them: and brought the ass, and the colt: and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way: others cut down branches from the trees, and strawed them in the way: and the multitudes that went before and that followed, cried, saying: Hosanna to the Son of David: blessed is he that cometh in the Name of the Lord.

15. After the Gospel, the Subdeacon gives the book to the Celebrant to be kissed; but the Celebrant is not censed.

The Procession of Palms

16. The Celebrant then puts incense in the thurible in the customary manner, and the Deacon turns to the people and sings:

℣. Let us go forth in peace.

℟. In the Name of Christ. Amen.

The procession then takes place. The Thurifer goes first, with smoking thurible, and after him a second Subdeacon in tunicle, or an Acolyte, carrying the cross (unveiled), between two Servers, carrying lighted candles. The rest of the Clergy follow in order, and lastly the Celebrant and Ministers, followed by the people, bearing the blessed branches.

17. The procession goes, if possible, outside the church, following an extended route. If there should be another church in which the Blessing of Palms can take place, there is no reason why it should not be done there, the procession then being made to the principal church for the Mass.

18. As the procession sets out, some or all of the following antiphons may be sung, according to opportunity.

I

The multitudes with flowers and branches go forth to meet their Redeemer: and render worthy homage to the triumphant conqueror: the Gentiles with their lips proclaim the Son of God: and in the praise of Christ their voices thunder through the sky: "Hosanna in the highest".

II

With the Angels and the children may we be found faithful, crying unto the vanquisher of death: "Hosanna in the highest".

III

Much people that were come to the feast cried unto the Lord: "Blessed is he that cometh in the Name of the Lord: Hosanna in the highest".

IV

The whole multitude of them that went down began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying: "Blessed be the King that cometh in the Name of the Lord; peace on earth, and glory in the highest".

19. During the procession, the following hymn is sung, the people, as far as is possible, joining in the refrain.

Hymn to Christ the King

GLORY and praise and dominion be thine, Christ, King and Redeemer: Thou to whom children of old sweetly Hosanna did sing.

R. Glory and praise and dominion. Israel's King art thou, the glorious offspring of David:

Blessed art thou that comest, a King in the name of the Lord.

R. Glory and praise and dominion. While in the highest heaven thine armies of angels extol thee, Men give thee glory on earth, nature re-echoes the song.

R. Glory and praise and dominion. Once with branches of palm came Hebrew children to meet thee:

Now with our prayers and our hymns we to thy presence draw near.

R. Glory and praise and dominion. Ere thy sorrowful passion, they offered their dutiful service:

We lift our praises to thee, now that thou reignest on high.

R. Glory and praise and dominion. Thou didst their service accept: accept then the prayer that we offer,

King most gracious and kind, joying in all that is good.

R. Glory and praise and dominion.
Antiphon

V

They magnify thy name together, and say "Blessed is he that cometh in the name of the Lord: Hosanna in the highest".

Psalm 147, 12

PRAISE the Lord, O Jerusalem: praise thy God, O Sion.

For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

He maketh peace in thy borders: and filleth thee with the flour of wheat.

He sendeth forth his commandment upon earth: and his word runneth very swiftly.

He giveth snow like wool: and scattereth the hoar-frost like ashes.

He casteth forth his ice like morsels: who is able to abide his frost?

He sendeth out his word and melteth them: he bloweth with his wind and the waters flow.

He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Repeat They magnify.

VI

With waving palm-branches let us cast ourselves before the Lord who cometh: let us go forth to meet him with hymns and songs, giving glory to him, and saying: "Blessed be the Lord".

VII

Hail, O our King, Son of David, Redeemer of the world, whom the prophets have foretold to be him that cometh as the Saviour of the house of Israel. For thee

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the Father hath sent into the world, the saving victim, to whom looked forward all the saints which have been since the world began, and now "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

20. Other hymns in honour of Christ the King may be sung.

21. When the procession passes into the church, the final antiphon is sung as the Celebrant enters.

VIII

When the Lord entered the holy city: the children of the Hebrews foretold the resurrection of life.

And bearing branches of palms they cried out: "Hosanna in the highest". When the people heard that Jesus was coming to Jerusalem, they went forth to meet him.

And bearing branches of palm they cried out: "Hosanna in the highest."

22. When the Celebrant comes before the altar, he makes the customary reverence and goes up with the Sacred Ministers; then, standing between them on the footpace, facing the people, he reads the final prayer of the procession in the ferial tone and with hands joined, the book being held by a Server.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray

O LORD Jesus Christ, our King and Redeemer, in whose honour we have borne these boughs, and sung hymns of solemn praise: mercifully grant; that wheresoever these boughs shall be taken, there the grace of thy blessing may come down upon us, and that, the wickedness and crafts of all evil spirits being brought to nought, the defence of thy right hand may be over them whom thou hast redeemed. Who livest and reignest ever one God, world without end.

R. Amen.

AT THE MASS

Station at St John Lateran

1. *The colour of the vestments is purple. The Sacred Ministers wear dalmatic and tunicle, and not folded chasubles; this being observed also on Monday, Tuesday and Wednesday in Holy Week.*

2. *When the Blessing and Procession of Palms precedes the Mass, the preparation is omitted. The Celebrant goes at once to the altar, kisses it, and censes it in the usual fashion.*

3. **INTROIT.** *Domine, ne longe.* Ps. 22

BE not thou far from me, O Lord, thou art my succour, haste thee to help me: save me from the lion's mouth, thou hast heard me also from among the horns of the unicorns. *Ps. ibid.* My God, my God, look upon me: why hast thou forsaken me: and art so far from my health, and from the words of my complaint? Be not thou.

4. **COLLECT**

ALmighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility: mercifully grant; that we may both follow the example of his patience, and also be made partakers of his resurrection. Through the same.

And this Collect only is said.

5. The Lesson from the Epistle of blessed Paul the Apostle to the Philippians.

Phil. 2. 5

BRETHREN: Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in

fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him: and given him a Name which is above every name: (*here genuflect*) that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

6. **GRADUAL.** *Ps. 73.* Thou hast holden me by my right hand: thou shalt guide me with thy counsel: and after that receive me with glory. *Ps.* Truly God is loving unto Israel, even unto such as are of a clean heart: nevertheless, my feet were almost gone: my treadings had well-nigh slipped: and why? I was grieved at the wicked, I do also see the ungodly in such prosperity.

7. **TRACT.** *Ps. 22.* My God, my God, look upon me: why hast thou forsaken me? *Ps.* And art so far from my health; and from the words of my complaint? *Ps.* O my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest. *Ps.* But thou continuest holy, O thou worship of Israel. *Ps.* Our fathers hoped in thee: they trusted in thee, and thou didst deliver them. *Ps.* They called upon thee, and were holpen: they put their trust in thee, and were not confounded. *Ps.* But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people. *Ps.* All they that see me laugh me to scorn: they shoot out their lips, and shake their heads, saying: *Ps.* He trusted in God, that he would deliver him: let him deliver him, if he will have him. *Ps.* They stand staring

and looking upon me: they part my garments among them, and cast lots upon my vesture. *℣*. Save me from the lion's mouth: thou hast heard me also from among the horns of the unicorns. *℣*. O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob. *℣*. They shall be counted unto the Lord for a generation: they shall come, and the heavens shall declare his righteousness. *℣*. Unto a people that shall be born, whom the Lord hath made.

8. At the end of the Epistle, a bare lectern is placed on the pavement of the choir on the Gospel side; and the singing of the Passion follows in this fashion:

It is sung or read by Ministers at least in Deacon's orders, accompanied by two Acolytes without lights or incense. They approach the altar and kneel upon the lowest step. Deeply bowing they recite Cleanse, O Lord *in a low voice, and ask a blessing from the Celebrant, saying* Bless, reverend father. *The Celebrant turns to them and says in a moderate voice:*

The Lord be in your hearts and on your lips, that you may meetly and worthily proclaim his Gospel: in the name of the Father, and of the Son, *✠* and of the Holy Ghost.

They reply Amen.

Then they make a reverence and go with the Acolytes to the lectern. They do not sign the book nor themselves as they begin to sing or read.

(The Priest who celebrates alone, after the reading of the Gradual and Tract, says Cleanse, O Lord *and asks a blessing in the usual fashion at the middle of the altar. He then reads or sings the Passion at the altar on the Gospel side, but does not sign himself or the book.)*

9. This fashion of singing or reading is to be observed on the following days when the Passion is appointed to be read.

10. The Gospel of the Passion and Death of the Lord according to Matthew.

Prayer Book: 27.1-54 (p.8).

Revised Rite: 26.36-27.60.

The Passion of our Lord Jesus Christ according to Matthew.

AT that time: Cometh Jesus unto a place called Gethsemane, and saith unto the disciples: *✠* Sit ye here, while I go and pray yonder. *℣*. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them: *✠* My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. *℣*. And he went a little farther, and fell on his face, and prayed, saying: *✠* O my Father, if it be possible, let this cup pass from me. Nevertheless not as I will, but as thou wilt. *℣*. And he cometh unto the disciples, and findeth them asleep: and saith unto Peter: *✠* What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. *℣*. He went away again the second time, and prayed, saying: *✠* O my Father, if this cup may not pass away from me, except I drink it, thy will be done. *℣*. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them: *✠* Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

℣. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying: *℟*. Whomsoever I shall kiss, that same is he, hold him fast. *℣*. And forthwith he came to Jesus and said: *℟*. Hail, master. *℣*. And kissed him. And Jesus

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said unto him: ✠ Friend, wherefore art thou come? **C.** Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him: ✠ Put up again thy sword into his place. For all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels? But how then shall the Scriptures be fulfilled, that thus it must be?

C. In that same hour said Jesus to the multitudes: ✠ Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. **C.** But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled.

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death: but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said: **S.** This fellow said: I am able to destroy the temple of God, and to build it in three days. **C.** And the high priest arose, and said unto him: **S.** Answerest thou nothing? What is it which these witness against thee? **C.** But Jesus held his peace. And the high priest answered and said unto him: **S.** I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of

God. **C.** Jesus saith unto him: ✠ Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. **C.** Then the high priest rent his clothes, saying: **S.** He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard his blasphemy: what think ye? **C.** They answered and said: **S.** He is guilty of death.

C. Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands, saying: **S.** Prophecy unto us, thou Christ, Who is he that smote thee?

C. Now Peter sat without in the palace: and a damsel came unto him, saying: **S.** Thou also wast with Jesus of Galilee. **C.** But he denied before them all, saying: **S.** I know not what thou sayest. **C.** And when he was gone out into the porch, another maid saw him, and said unto them that were there: **S.** This fellow was also with Jesus of Nazareth. **C.** And again he denied with an oath: **S.** I do not know the man. **C.** And after a while came unto him they that stood by, and said to Peter: **S.** Surely thou also art one of them: for thy speech bewrayeth thee. **C.** Then began he to curse and to swear, saying: **S.** I know not the man. **C.** And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him: Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

St. Matt. 27. 1

When the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he saw that he was

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condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: **S.** I have sinned, in that I have betrayed the innocent blood.

C. And they said: **S.** What is that to us? see thou to that. **C.** And he cast down the pieces of silver in the temple, and departed: and went and hanged himself. And the chief priests took the silver pieces, and said: **S.** It is not lawful for to put them into the treasury: because it is the price of blood. **C.** And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying: And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor, and the governor asked him, saying: **S.** Art thou the King of the Jews? **C.** And Jesus said unto him: **✠** Thou sayest. **C.** And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him: **S.** Hearest thou not how many things they witness against thee? **C.** And he answered him to never a word, insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them: **S.** Whom will ye that I release unto you: Barabbas, or Jesus which is called Christ? **C.** For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying: **S.** Have thou nothing to do with that just man: for I have suffered

many things this day in a dream because of him. **C.** But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them: **S.** Whether of the twain will ye that I release unto you? **C.** They said: **S.** Barabbas. **C.** Pilate saith unto them: **S.** What shall I do then with Jesus, which is called Christ? **C.** They all say unto him: **S.** Let him be crucified. **C.** And the governor said: **S.** Why, what evil hath he done? **C.** But they cried out the more, saying: **S.** Let him be crucified. **C.** When Pilate saw that he could prevail nothing, but that rather a tumult was made: he took water, and washed his hands before the multitude, saying: **S.** I am innocent of the blood of this just person: see ye to it. **C.** Then answered all the people, and said: **S.** His blood be on us, and on our children. **C.** Then released he Barabbas unto them: and when he had scourged Jesus he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers: and they stripped him, and put on him a scarlet robe: and when they had platted a crown of thorns they put it upon his head, and a reed in his right hand. And they bowed the knee before him, and mocked him, saying: **S.** Hail, King of the Jews. **C.** And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull: they gave him vinegar to drink mingled with

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gall. And when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the Prophet: They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there. And set up over his head his accusation written: This is Jesus the King of the Jews.

Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him: wagging their heads, and saying: *S.* Thou that destroyest the temple, and buildest it in three days: save thyself. If thou be the Son of God, come down from the cross. *C.* Likewise also the chief priests mocking him, with the scribes and elders, said: *S.* He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him: he trusted in God: let him deliver him now, if he will have him; for he said: I am the Son of God.

C. The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: *✠* Eli, Eli, lama sabachthani? *C.* That is to say: *✠* My God, my God, why hast thou forsaken me? *C.* Some of them that stood there, when they heard that, said: *S.* This man calleth for Elias. *C.* And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said: *S.* Let be, let us see whether Elias will come to save him. *C.* Jesus, when he had cried again with a loud voice, yielded up the ghost.

(Here shall he genuflect and pause awhile.)

And behold, the veil of the temple was

rent in twain from the top to the bottom: and the earth did quake, and the rocks rent, and the graves were opened: and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying: *S.* Truly this was the Son of God.

(Prayer Book Passion ends here.)

C. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock. And he rolled a great stone to the door of the sepulchre, and departed.

After the singing of the Passion, the Celebrant does not kiss the book and is not censed; this being also observed on the following days.

II. A Priest who celebrates a second or third Mass today, need not repeat the Passion, but in its place he reads the following Gospel in the usual way.

✠ The Continuation of the Holy Gospel according to Matthew.

27. 45-52

AFTER they had crucified Jesus, from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a

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loud voice, saying: Eli, Eli, lama sabach-thani? That is to say: My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said: This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said: Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost.

(Here he genuflects and pauses awhile.)

And behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent, and the graves were opened: and many bodies of saints which slept arose.

12. *The Creed is said.*

13. OFFERTORY. Ps. 69. Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but

there was no man: neither found I any to comfort me: they gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

14. SECRET

GRANT, we beseech thee, Almighty God: that these gifts which we offer in the sight of thy divine majesty, may obtain for us grace to serve thee in this life with all godliness, and bring us in the end to everlasting felicity. Through.

15. PREFACE of the Cross.

16. COMMUNION. St. Matt. 26. O my Father, if this cup may not pass away from me, except I drink it: thy will be done.

17. POSTCOMMUNION

GRANT, O Lord, that by the operation of these thy mysteries, we may be cleansed from all our sins: and obtain that which we have asked according to thy will. Through.

MONDAY BEFORE EASTER

1st Class
Station at St. Praxedes

1. INTROIT. *Judica Domine.* Ps. 35

PLEAD thou my cause, O Lord, with them that strive with me; and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me, O Lord, the strength of my salvation. *Ps. ibid.* Bring forth the spear, and stop the way against them that persecute me: say unto my soul: I am thy salvation. Plead thou my cause.

2. COLLECT

GRANT, we beseech thee, Almighty God: that, whereas by reason of the frailty of our nature we are oppressed by the assaults of our enemies; the meritorious passion of thy only-begotten Son may speedily help and deliver us: Who liveth and reigneth with thee.

3. The Lesson from Isaiah the Prophet. [B.C.P.] *Is. 63. 1*

IN those days: Said Isaiah: Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel? And thy garments like him that treadeth in the winefat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help: and I wondered

that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel. Which he hath bestowed on them, according to his mercies: and according to the multitude of his lovingkindnesses. For he said: Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted: and the angel of his presence saved them. In his love, and in his pity, he redeemed them: and he bare them, and carried them all the days of old. But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old: Moses and his people, saying: Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his Holy Spirit within him? That led them by the right hand of Moses, with his glorious arm? Dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold: from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy

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bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our Father. Though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

or:

The Lesson from Isaiah the Prophet.

Is. 50. 5

IN those days: Said Isaiah: The Lord God hath opened mine ear, and I was not rebellious: neither turned away my back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together; who is mine adversary? Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment, the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant? That walketh in darkness, and hath no light? Let him trust in the Name of the Lord, and stay upon his God.

4. GRADUAL. Ps. 35. Awake, O Lord, and stand up to judge my quarrel, avenge thou my cause, my God, and my Lord.

Ps. Bring forth the spear, and stop the way against them that persecute me.

5. TRACT. Ps. 103. O Lord, deal not with us after our sins: nor reward us according to our wickednesses. **Ps. 79.** Lord, remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

(Here genuflect.)

Ps. Help us, O God of our salvation, for the glory of thy Name, O Lord: O deliver us, and be merciful unto our sins, for thy Name's sake.

6. Prayer Book:

The Gospel of the Passion and Death of the Lord according to Mark, 14. 1-end.

Revised Rite:

The Gospel, p. 16 below.

The Passion of our Lord Jesus Christ, according to Mark.

St. Mark 14. 1

AFTER two days: Was the feast of the Passover, and of unleavened bread, and the chief priests and the scribes sought how they might take Jesus by craft, and put him to death. But they said: **S.** Not on the feast-day, lest there be an uproar of the people. **C.** And being in Bethany, in the house of Simon the leper, as he sat at meat: there came a woman having an alabaster box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said: **S.** Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. **C.** And they murmured against her. And Jesus said: **+** Let her alone: why trouble ye her? She hath wrought a good work on me. For ye

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have the poor with you always: and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you: Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

☩. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And when they heard it they were glad: and promised to give him money. And he sought how he might conveniently betray him.

And the first day of unleavened bread, when they killed the passover, his disciples said unto him: *S.* Where wilt thou that we go and prepare, that thou mayest eat the passover? ☩. And he sendeth forth two of his disciples, and saith unto them: ☩ Go ye into the city: and there shall meet you a man bearing a pitcher of water, follow him: and wheresoever he shall go in, say ye to the good-man of the house: The Master saith: Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper-room furnished, and prepared: there make ready for us.

☩. And his disciples went forth, and came into the city: and found as he had said unto them, and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said: ☩ Verily I say unto you, One of you which eateth with me shall betray me. ☩. And they began to be sorrowful, and to say unto him one by one: *S.* Is it I? ☩. And another said: *S.* Is it I? ☩. And he answered and said unto them: ☩ It is one of the twelve that dippeth with me in the dish. The Son of Man indeed goeth, as it is written of him: but woe to that man by whom the Son of Man is betrayed. Good

were it for that man if he had never been born. ☩. And as they did eat, Jesus took bread: and blessed, and brake it, and gave to them, and said: ☩ Take, eat, this is my body. ☩. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it. And he said unto them: ☩ This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. ☩. And when they had sung an hymn, they went out into the mount of Olives.

And Jesus saith unto them: ☩ All ye shall be offended because of me this night: for it is written: I will smite the shepherd, and the sheep shall be scattered. But, after that I am risen, I will go before you into Galilee. ☩. But Peter said unto him: *S.* Although all shall be offended, yet will not I. ☩. And Jesus saith unto him: ☩ Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. ☩. But he spake the more vehemently: *S.* If I should die with thee, I will not deny thee in any wise. ☩. Likewise also said they all.

And they came to a place which was named Gethsemane. And he saith to his disciples: ☩ Sit ye here, while I shall pray. ☩. And he taketh with him Peter, and James, and John: and began to be sore amazed, and to be very heavy. And saith unto them: ☩ My soul is exceeding sorrowful unto death: tarry ye here, and watch. ☩. And he went forward a little, and fell on the ground: and prayed that, if it were possible, the hour might pass from him: and he said: ☩ Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt. ☩. And he cometh and findeth them sleeping, and saith unto Peter:

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✠ Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **C.** And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again, (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them: ✠ Sleep on now, and take your rest. It is enough: the hour is come: behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand.

C. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying: **S.** Whomsoever I shall kiss, that same is he, take him, and lead him away safely. **C.** And as soon as he was come he goeth straightway to him, and saith: **S.** Master, master. **C.** And kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest: and cut off his ear. And Jesus answered, and said unto them: ✠ Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not. But the Scriptures must be fulfilled. **C.** And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into

the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him: but their witness agreed not together. And there arose certain and bare false witness against him, saying: **S.** We heard him say: I will destroy this temple that is made with hands, and within three days I will build another made without hands. **C.** But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying: **S.** Answerest thou nothing? What is it which these witness against thee? **C.** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him: **S.** Art thou the Christ, the Son of the Blessed? **C.** And Jesus said: ✠ I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. **C.** Then the high priest rent his clothes, and saith: **S.** What need we any further witnesses? Ye have heard the blasphemy: what think ye? **C.** And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: **S.** Prophecy. **C.** And the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself she looked upon him, and said: **S.** And thou also wast with Jesus of Nazareth. **C.** But he denied, saying: **S.** I know not, neither understand I what thou sayest. **C.** And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by: **S.** This is one of them. **C.** And he denied it again. And a little after, they that

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stood by said again to Peter: **S.** Surely thou art one of them: for thou art a Galilaean: and thy speech agreeth thereto.

C. But he began to curse and to swear, saying:

S. I know not this man of whom ye speak.

C. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him: Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

or :

✠ The Continuation of the Holy Gospel according to John.

St. John 12. 1

SIX days before the Passover, came Jesus to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper: and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him: Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had a bag, and bare what was put therein. Then said Jesus: Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you, but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

7. OFFERTORY. Ps. 143. Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee: for thou art my God.

8. SECRET

GRANT, we beseech thee, Almighty God: that the effectual power of this sacrifice may in such wise cleanse us from all our iniquities, that we may in all purity attain unto him who is the author of the same, even Jesus Christ, thy Son, our Lord: Who liveth.

9. PREFACE of the Cross.

10. COMMUNION. Ps. 35. Let them be put to confusion and shame together, that rejoice at my trouble: let them be clothed with rebuke and dishonour, that boast themselves again me.

11. POSTCOMMUNION

GRANT, O Lord, we pray thee, that thy holy mysteries may kindle our hearts with heavenly fire: that we may evermore have our delight in the performance of the same, and in bringing forth the fruits thereof. Through.

12. Over the people. Let us pray. Bow down before the Lord.

COLLECT

HELP us, O God of our salvation: and grant that we whom thou hast vouchsafed to redeem by thine inestimable benefits, may come with gladness to commemorate the same. Through.

TUESDAY BEFORE EASTER

1st Class
Station at St. Prisca

1. INTROIT. *Nos autem gloriari. Gal. 6*

BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life and resurrection: by whom we were saved and obtained our freedom. *Ps. 67.* God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. But as for us.

2. COLLECT

ALMIGHTY and everlasting God: grant that we may so celebrate the mysteries of the passion of our Saviour; that we may be worthy to obtain thy pardon. Through the same.

3. The Lesson from Isaiah the Prophet. [B.C.P.] *Is. 50. 5*

IN those days: Said Isaiah: The Lord God hath opened mine ear, and I was not rebellious: neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? Let us stand together: who is mine adversary? Let him come near to me. Behold, the Lord God will help me: who is he that shall condemn me? Lo, they all shall wax old as a garment, the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant? That walketh in darkness, and hath no

light? Let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

or :

The Lesson from Jeremiah the Prophet.
Jer. 11. 18

IN those days: Said Jeremiah: The Lord hath given me knowledge, and I know: then thou shewedst me their doings. But I was like a lamb or an ox that is brought to the slaughter: and I knew not that they had devised devices against me, saying: Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But, O Lord of Hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause, O Lord my God.

4. **GRADUAL. *Ps. 35.*** Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom. *Ps.* Plead thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me: lay hand upon the shield and buckler, and stand up to help me.

5. *The Gospel of the Passion and Death of the Lord according to Mark.*

Prayer Book: *15. 1-39* (p. 19).

Revised Rite: *14. 32-15. 46.*

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The Passion of our Lord Jesus Christ, according to Mark.

St. Mark 14. 32

AT that time: Jesus and his disciples came to a place which was named Gethsemane. And he saith to his disciples: ✠ Sit ye here, while I shall pray. **C.** And he taketh with him Peter, and James, and John: and began to be sore amazed, and to be very heavy. And saith unto them: ✠ My soul is exceeding sorrowful unto death: tarry ye here, and watch. **C.** And he went forward a little, and fell on the ground: and prayed that, if it were possible, the hour might pass from him: and he said: ✠ Abba, Father, all things are possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt. **C.** And he cometh and findeth them sleeping, and saith unto Peter: ✠ Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. **C.** And again he went away, and prayed, and spake the same words. And when he returned he found them asleep again (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them: ✠ Sleep on now, and take your rest. It is enough: the hour is come: behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand.

C. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying: **S.** Whomsoever I shall kiss, that same is he, take him, and lead him away safely. **C.** And as soon as he was come he goeth straightway to him, and saith: **S.**

Master, master. **C.** And kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest: and cut off his ear. And Jesus answered, and said unto them: ✠ Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not. But the Scriptures must be fulfilled. **C.** And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body: and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him: but their witness agreed not together. And there arose certain and bare false witness against him, saying: **S.** We heard him say: I will destroy this temple that is made with hands, and within three days I will build another made without hands. **C.** But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying: **S.** Answerest thou nothing? What is it which these witness against thee? **C.** But he held his peace, and answered nothing. Again the high priest asked him, and said unto him: **S.** Art thou the Christ, the Son of the Blessed? **C.** And Jesus said: ✠ I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. **C.** Then the high priest rent his clothes, and

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saith: **S.** What need we any further witnesses? Ye have heard the blasphemy: what think ye? **C.** And they all condemned him to be guilty of death.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: **S.** Prophesy. **C.** And the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself she looked upon him, and said: **S.** And thou also wast with Jesus of Nazareth. **C.** But he denied, saying: **S.** I know not, neither understand I what thou sayest. **C.** And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by: **S.** This is one of them. **C.** And he denied it again. And a little after, they that stood by said again to Peter: **S.** Surely thou art one of them: for thou art a Galilaean: and thy speech agreeth thereto. **C.** But he began to curse and to swear, saying: **S.** I know not this man of whom ye speak. **C.** And the second time the cock crew. And Peter called to mind the word that Jesus said unto him: Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

St. Mark 15. 1

And straightway in the morning the chief priests held a consultation with the elders, and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him: **S.** Art thou the King of the Jews? **C.** And he answering said unto him: **✠** Thou sayest it. **C.** And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying: **S.** Answerest thou nothing? behold

how many things they witness against thee. **C.** But Jesus yet answered nothing, so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying: **S.** Will ye that I release unto you the King of the Jews? **C.** For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them: **S.** What will ye then that I shall do unto him whom ye call the King of the Jews? **C.** And they cried out again: **S.** Crucify him. **C.** Then Pilate said unto them: **S.** Why, what evil hath he done? **C.** And they cried out the more exceedingly: **S.** Crucify him. **C.** And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium, and they call together the whole band, and they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him: Hail, King of the Jews. And they smote him on the head with a reed: and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him: and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

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And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him they parted his garments, casting lots upon them, what every man should take. And it was the third hour: and they crucified him. And the superscription of his accusation was written over: The King of the Jews. And with him they crucify two thieves: the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith: And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying: **S.** Ah, thou that destroyest the temple, and buildest it in three days: save thyself, and come down from the cross.

C. Likewise also the chief priests mocking said among themselves, with the scribes: **S.** He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

C. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice saying: **✠** Eloi, Eloi, lama sabachthani? **C.** Which is, being interpreted: **✠** My God, my God, why hast thou forsaken me? **C.** And some of them that stood by, when they heard it, said: **S.** Behold, he calleth Elias. **C.** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying: **S.** Let alone, let us see whether Elias will come to take him down. **C.** And Jesus cried with a loud voice, and gave up the ghost.

(Here genuflect and pause a while.)

And the veil of the temple was rent in

twain, from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said: **S.** Truly this man was the Son of God.

(End of Prayer Book Passion.)

C. There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome: (who also, when he was in Galilee, followed him, and ministered unto him); and many other women which came up with him unto Jerusalem.

And now when the even was come, because it was the Preparation, that is, the day before the sabbath, Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and, calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

6. OFFERTORY. Ps. 140. Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men.

7. SECRET

GRANT, we beseech thee, O Lord, that this sacrifice which we offer unto thee in this time of fasting ordained for the healing of our souls, may powerfully avail for our salvation. Through.

8. PREFACE of the Cross.

9. COMMUNION. Ps. 69. They that sit

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in the gate speak against me: and the drunkards make songs upon me: but, Lord, I make my prayer unto thee: in an acceptable time, hear me, O God, in the multitude of thy mercy.

10. POSTCOMMUNION

GRANT, we beseech thee, Almighty God: that thy sanctifying power may effectually cleanse us from all our sins, and

be profitable for our healing unto life everlasting. Through.

11. Over the people. Let us pray. Bow down before the Lord.

COLLECT

WE beseech thee, O Lord, that we being cleansed by thy mercy from the corruption of our former sins, may be renewed in all holiness of living. Through.

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1st Class
Station at St. Mary Major

1. INTROIT. *In Nomine Jesu. Phil. 2*

AT the Name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth: for that the Lord became obedient unto death, even the death of the Cross: wherefore Jesus Christ is Lord, to the glory of God the Father. *Ps. 102.* Hear my prayer, O Lord: and let my crying come unto thee. At the Name.

2. *After the Celebrant at the Epistle side says:*

Let us pray.

the Deacon then says:

Let us bow the knee.

and all kneel and pray for a time in silence. The Deacon says: Arise, and all stand while the Celebrant says the prayer.

(If there is no Deacon, the Celebrant takes his part. This is also done at Low Mass.)

3. COLLECT

GRANT, we beseech thee, Almighty God: that we, who are continually afflicted by reason of our transgressions, may be delivered by the passion of thine only-begotten Son: Who liveth and reigneth with thee.

4. The Lesson from Isaiah the Prophet.
Is. 62. 11 and 63

THUS saith the Lord God: Say ye to the daughter of Zion: Behold thy Salvation cometh: behold his reward is with him, and his work before him. Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious

in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help: and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us.

5. **GRADUAL. Ps. 69.** Hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me. *Ps.* Save me, O God, for the waters are come in, even unto my soul: I stick fast in the deep mire, where no ground is.

6. *Then he says: Ps.* The Lord be with you, *but not* Let us bow the knee.

COLLECT

O GOD, who for our sakes didst send thy Son to suffer death upon the Cross, that thou mightest deliver us from the power of the enemy: mercifully grant

to us thy servants; that we may attain unto the grace of his resurrection. Through the same.

7. The Lesson from the Epistle of blessed Paul the Apostle to the Hebrews.

[B.C.P.] *Heb. 9. 16*

BRETHREN: Where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead, otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood: and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these: but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world. But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many. And

unto them that look for him shall he appear the second time without sin unto salvation.

or:

The Lesson from Isaiah the Prophet.

Is. 53. 1

IN those days: Said Isaiah: Lord, who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him: he is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him, he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him: he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and

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the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great: and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

8. TRACT. Ps. 102. Hear my prayer, O Lord, and let my crying come unto thee. **℣.** Hide not thy face from me: in the time of my trouble incline thine ear unto me. **℣.** When I call; O hear me, and that right soon. **℣.** For my days are consumed away like smoke: and my bones are burnt up as it were a firebrand. **℣.** My heart is smitten down, and withered like grass: so that I forget to eat my bread. **℣.** Thou shalt arise and have mercy upon Zion: for it is time that thou have mercy upon her, yea, the time is come.

9. The Gospel of the Passion and Death of the Lord according to Luke.

Prayer Book: **22. 1-end.**

Revised Rite: **22. 39-23. 53 (p. 25 below.)**

The Passion of our Lord Jesus Christ, according to Luke.

St. Luke 22. 1

AT that time: The feast of unleavened bread drew nigh, which is called the Passover: and the chief priests and scribes sought how they might kill him: for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto

them. And they were glad, and covenanted to give him money. And he promised. And sought opportunity to betray him unto them in the absence of the multitude.

Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying: **✠** Go and prepare us the passover, that we may eat. **℥.** And they said unto him: **℟.** Where wilt thou that we prepare? **℥.** And he said unto them: **✠** Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in, and ye shall say unto the good-man of the house: The Master saith unto thee: Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper-room furnished, there make ready. **℥.** And they went, and found as he had said unto them, and they made ready the passover.

And when the hour was come he sat down, and the twelve Apostles with him. And he said unto them: **✠** With desire I have desired to eat this passover with you before I suffer. For I say unto you: I will not any more eat thereof, until it be fulfilled in the Kingdom of God. **℥.** And he took the cup, and gave thanks, and said: **✠** Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come. **℥.** And he took bread, and gave thanks, and brake it, and gave unto them, saying: **✠** This is my Body, which is given for you: this do in remembrance of me. **℥.** Likewise also the cup after supper, saying: **✠** This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of Man goeth as it was determined: but woe unto that man by whom he is betrayed.

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℥. And they began to inquire among themselves, which of them it was that should do this thing.

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them: ✠ The Kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger: and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth: ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom: and sit on thrones, judging the twelve tribes of Israel.

℥. And the Lord said: ✠ Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. ℥. And he said unto him: ℟. Lord, I am ready to go with thee both into prison and to death. ℥. And he said: ✠ I tell thee, Peter: The cock shall not crow this day before that thou shalt thrice deny that thou knowest me. ℥. And he said unto them: ✠ When I sent you without purse, and scrip, and shoes, lacked ye anything? ℥. And they said: ℟. Nothing. ℥. Then said he unto them: ✠ But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me: And he was reckoned among the transgressors. For the things concerning me have an end. ℥. And they said: ℟. Lord, behold, here are two

swords. ℥. And he said unto them: ✠ It is enough.

St. Luke 22. 39

℥. And he came out, and went, as he was wont, to the mount of Olives. And his disciples also followed him. And when he was at the place, he said unto them: ✠ Pray, that ye enter not into temptation. ℥. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying: ✠ Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. ℥. And there appeared an Angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly. And his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow; and said unto them: ✠ Why sleep ye? Rise and pray, lest ye enter into temptation.

℥. And while he yet spake, behold, a multitude: and he that was called Judas, one of the twelve, went before them: and drew near unto Jesus to kiss him. But Jesus said unto him: ✠ Judas, betrayest thou the Son of Man with a kiss? ℥. When they who were about him saw what would follow, they said unto him: ℟. Lord, shall we smite with the sword? ℥. And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said: ✠ Suffer ye thus far. ℥. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him: ✠ Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

℥. Then took they him, and led him, and brought him into the high priest's house:

and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said: *S.* This man was also with him. *C.* And he denied him, saying: *S.* Woman, I know him not. *C.* And after a little while another saw him, and said: *S.* Thou art also of them. *C.* And Peter said: *S.* Man, I am not. *C.* And about the space of one hour after, another confidently affirmed, saying: *S.* Of a truth this fellow also was with him: for he is a Galilaean. *C.* And Peter said: *S.* Man, I know not what thou sayest. *C.* And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him: Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face: and asked him, saying: *S.* Prophesy, who is it that smote thee? *C.* And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council, saying: *S.* Art thou the Christ? Tell us. *C.* And he said unto them: *✠* If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. *C.* Then said they all: *S.* Art thou then the Son of God? *C.* And he said unto them: *✠* Ye say that I am. *C.* And they said: *S.* What need we any further witness? For we ourselves have heard of his own mouth.

End of Prayer Book Passion for Wednesday.

St. Luke 23. 1

And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying: *S.* We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying, that he himself is Christ a King. *C.* And Pilate asked him, saying: *S.* Art thou the King of the Jews? *C.* And he answered him, and said: *✠* Thou sayest it. *C.* Then said Pilate to the chief priests, and to the people: *S.* I find no fault in this man. *C.* And they were the more fierce, saying: *S.* He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

C. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad. For he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words. But he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought: and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them: *S.* Ye have brought this man unto me, as one that perverteth the people, and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod: for I sent you to

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him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.

℟. For of necessity he must release one unto them at the feast. And they cried out all at once, saying: ℟. Away with this man, and release unto us Barabbas. ℟. Who for a certain sedition made in the city, and for murder, was cast into prison. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying: ℟. Crucify him, crucify him. ℟. And he said unto them the third time: ℟. Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. ℟. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country: and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them, said: ✠ Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say: Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains: Fall on us; and to the hills: Cover us. For if they do these things in a green tree, what shall be done in the dry?

℟. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place

which is called Calvary, there they crucified him: and the malefactors, one on the right hand, and the other on the left. Then said Jesus: ✠ Father, forgive them: for they know not what they do. ℟. And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying: ℟. He saved others: let him save himself, if he be Christ, the chosen of God. ℟. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying: ℟. If thou be the King of the Jews, save thyself.

℟. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew: This is the King of the Jews. And one of the malefactors, which were hanged, railed on him, saying: ℟. If thou be Christ, save thyself, and us. ℟. But the other answering rebuked him, saying: ℟. Dost not thou fear God? Seeing thou art in the same condemnation. And we indeed justly, for we receive the due rewards of our deeds: but this man hath done nothing amiss.

℟. And he said unto Jesus: ℟. Lord, remember me when thou comest into thy kingdom. ℟. And Jesus said unto him: ✠ Verily I say unto thee: Today shalt thou be with me in paradise.

℟. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened: and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said: ✠ Father, into thy hands I commend my spirit. ℟. And having said thus, he gave up the ghost.

(Here genuflect and pause awhile.)

Now when the centurion saw what was done, he glorified God, saying: ℟. Certainly this was a righteous man. ℟. And all the people that came together to that sight, beholding the things that were done, smote

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their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

End of Prayer Book Passion for Thursday.

And, behold, there was a man named Joseph, a counsellor, and he was a good man, and a just: (the same had not consented to the counsel and deed of them): he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus: and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

10. OFFERTORY. Ps. 102. Hear my prayer, O Lord, and let my crying come unto thee : hide not thy face from me.

11. SECRET

WE beseech thee, O Lord, to accept these our oblations: and vouchsafe so to work in us, who shew forth in a mystery the passion of thy Son our Lord, that we may by our devout affections receive the benefit of his redemption. Through the same.

12. PREFACE of the Cross.

13. COMMUNION. Ps. 102. I have mingled my drink with weeping: for thou hast taken me up and cast me down: and I am withered like grass: but thou, O Lord, shalt endure for ever: thou shalt arise and have mercy upon Zion, for it is time that thou have mercy upon her.

14. POSTCOMMUNION

ALMIGHTY GOD, we beseech thee, so to enlighten our understandings: that we, testifying in these wondrous mysteries to the temporal death of thy Son, may learn thereby to believe that thou hast bestowed upon us life eternal. Through the same.

15. Over the people. Let us pray. Bow down before the Lord.

COLLECT

ALMIGHTY GOD, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who now liveth and reigneth with thee and the Holy Ghost.

FROM THE ORDER OF THE MASS

1. *The Celebrant, when he has made ready, approaches the altar, and making the accustomed reverence to it, signs himself with the sign of the cross from forehead to breast, and except when it is otherwise provided by a special rubric, says with a distinct voice:*

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

2. *The Celebrant signs himself, saying:*

✠. Our help is in the Name of the Lord.

R/. Who hath made heaven and earth.

Then with hands joined and profoundly bowing, he makes the Confession.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the Saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed, *(he strikes his breast thrice, saying:)* through my fault, through my own fault, through my own most grievous fault. Therefore I beg blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, all the Saints, and you, brethren, to pray to the Lord our God for me.

The Ministers [or the Servers], answer:

ALMIGHTY GOD have mercy upon thee, forgive thee thy sins, and bring thee to everlasting life.

The Priest says: Amen, and stands upright.

Then the Ministers [or the Servers], repeat the Confession: but at the place where to you, brethren, and you, brethren was said by the Priest, to thee,

father, and thee, father, is said by the Ministers [or the Servers].

Afterwards the Priest pronounces the Absolution, with joined hands, saying:

ALMIGHTY GOD have mercy upon you, forgive you your sins, and bring you to everlasting life.

R/. Amen.

He signs himself with the sign of the cross, saying:

THE almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R/. Amen.

3. *And bowing, he proceeds:*

✠. Wilt thou not turn again and quicken us, O God?

R/. That thy people may rejoice in thee.

✠. Shew us thy mercy, O Lord.

R/. And grant us thy salvation.

✠. Lord, hear my prayer.

R/. And let my cry come unto thee.

✠. The Lord be with you.

R/. And with thy spirit.

4. *Then, extending and joining his hands, he says: Let us pray, and proceeds to say the Lord's Prayer, after which, ascending to the altar, he says:*

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord.

R/. Amen.

FROM THE ORDER OF THE MASS

5. *Then, with his hands joined upon the altar, bowing down, he says:*

WE beseech thee, O Lord, by the merits of all thy Saints, *he kisses the altar in the midst*, (especially those whose relicks are here,) that it may please thee to forgive me all my sins. Amen.

6. *At High Mass, and at Sung Mass on Maundy Thursday, the Celebrant blesses the incense, saying:*

Mayest thou be bl~~l~~essed by him in whose honour thou shalt be burned. Amen.

And receiving the censer from the Deacon [or Server], he censers the altar saying nothing. Afterward the Deacon [or Server], having received the censer from the Celebrant, censers him only.

(7. *At Low Mass the Celebrant, signing himself with the sign of the cross, begins the Introit.*)

8. *With hands joined, he says:*

Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.

Christe, eléison.
Christe, eléison.
Christe, eléison.

Kýrie, eléison.
Kýrie, eléison.
Kýrie, eléison.

or :

Lord have mercy.
Lord have mercy.
Lord have mercy.

Christ have mercy.
Christ have mercy.
Christ have mercy.

Lord have mercy.
Christ have mercy.
Christ have mercy.

9. *Afterward, extending and joining his hands, and bowing his head slightly, he says, (if it is to be said):*

Glory be to God on high,

and proceeds with joined hands. When he says:

We worship thee, We give thanks to thee,
and Jesu Christ, *and* Receive our prayer,
he bows his head: and at the end, when he says:

With the Holy Ghost,

he signs himself from forehead to breast.

GLORY be to God on high, and in earth peace, goodwill towards men. We praise thee. We bless thee. We worship thee. We glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord, the only-begotten Son, Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; Thou

only art the Lord. Thou only, O Jesu Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

10. Then he kisses the altar in the midst, and turning to the people, says:

℣. The Lord be with you.

℟. And with thy spirit.

11. Afterward he says:

Let us pray,

and the one Collect.

12. Then follow the Epistle, Gradual, Tract or Alleluia, with Verse, as the season or kind of Mass requires.

13. These ended, if it be High Mass, and the history of the Lord's passion is neither to be chanted nor read (for then special rubrics, inserted in their proper places, are to be observed), the Celebrant blesses incense, as above. Then the Deacon, before the altar, with hands joined says:

CLEANSE my heart and my lips, O almighty God, who didst cleanse the lips of Isaiah the Prophet with a living coal: and of thy sweet mercy deign so to cleanse me, that I may worthily proclaim thy holy Gospel: Through Christ our Lord. Amen.

Afterwards, he begs a blessing from the Priest, saying:

Pray, Sir, give me thy blessing.

The Celebrant answers:

THE Lord be in thy heart and lips that rightly and meetly thou mayest proclaim his Gospel: In the Name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Having received his blessing, with the other Ministers, incense, and lights, he goes to the place where the Gospel is sung, and standing with joined hands, says:

℣. The Lord be with you.

℟. And with thy spirit.

And announcing:

The Holy Gospel is written in the — Chapter of **N**.

With the thumb of his right hand he signs the book at the beginning of the Gospel which he is about to read; then himself upon the forehead, lips, and breast; and while the Ministers answer

Glory be to thee, O Lord:

he censes the book three times, afterwards proceeding to read the Gospel, his hands being joined. Which ended, the Subdeacon carries the book to the Priest, who kisses the Gospel, saying:

By the words of the Gospel may our sins be blotted out.

Then the Celebrant is censed by the Deacon.

[13a. But if the Priest celebrate without Deacon and Subdeacon bowing down in the midst, with joined hands, he says:

Cleanse my heart,

as above, and

Pray, Lord, give me thy blessing. The Lord be in my heart and lips that rightly and meetly I may proclaim his Gospel. Amen.

Then turning to the lectern, with joined hands, he says:

℣. The Lord be with you.

℟. And with thy spirit.

FROM THE ORDER OF THE MASS

And announcing:

The holy Gospel is written,

he signs the book, and himself on the forehead, lips, and breast, and reads the Gospel, as it is written.

Which ended, the Servers answer:

Praise be to thee, O Christ,

and the Priest kisses the Gospel Book, saying:

By the words of the Gospel,

as above.]

14. Then extending, raising, and joining his hands, the Priest says, (if it is to be said) I believe in one God, and proceeds with his hands joined. When he says God, he bows his head to the cross: he does likewise when he says: Jesus Christ, and together is worshipped. But at the words And was incarnate, he genuflects, and remains thus until And was made man, is said. And lastly at the words And the life of the world to come, he signs himself with the sign of the cross from forehead to breast.

I BELIEVE in one God, the Father almighty, Maker of heaven and earth, And of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God. Begotten of his Father before all worlds. God of God, Light of Light, Very God of Very God. Begotten, not made, Being of one substance with the Father: By whom all things were made. Who for us men, and for our salvation, came down from heaven. *(Here he genuflects.)* And was incarnate by the Holy Ghost of the Virgin Mary: And was made man. And was crucified also for us: Under Pontius Pilate he suffered and was buried. And the third day he rose again according to the Scriptures. And ascended into heaven: And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord, and giver of Life: Who proceedeth from the Father and the Son. Who with the Father and the Son together is worshipped and glorified: Who spake by the Prophets. And I believe one holy catholick and apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead. And the life of the world to come. Amen.

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15. *The Celebrant kisses the altar, and turning to the people says:*

✠. The Lord be with you.

✠. And with thy spirit.

Then he says:

Let us pray,

and at Low Mass the Antiphon at the offertory, if it is to be said.

16. *Prayers at the preparation and offering of the oblations.*

O HOLY Father, almighty and everlasting God, take thou this spotless Host, which I thine unworthy servant now present; for thou art my living and true God: so let me plead for all my countless sins, wickedness and neglect; and for all those here present, as also for all the faithful in Christ, both quick and dead, that it may set forward their salvation and mine, till we attain eternal life. Amen.

O GOD, who hast laid the foundations of man's being in wonder and honour, and again in greater wonder hast adorned the same: Grant that by the mystery of this water and wine, he who shared with us our human nature may make us to be co-heirs of his very Godhead, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee in the unity of the Holy Ghost, God for ever and ever. Amen.

WE here present to thee, O Lord, the Cup of Salvation; and of thy mercy grant that in the sight of thy divine Majesty it may ascend as a sweet-smelling savour for our salvation, and that of the whole world. Amen.

IN a contrite heart and an humble spirit let us be accepted of thee, O Lord: and so let our sacrifice be this day that it may be pleasing in thy sight, O Lord God.

COME, thou Sanctifier, almighty, eternal God:

(he blesses the oblation, and proceeds :)

and ble~~x~~ss this sacrifice made ready for thy holy Name.

17. *After this, the Priest, at High Mass, and at Sung Mass on Maundy Thursday; blesses the incense,*

MAY blessed Michael the Archangel, who standeth at the right hand of the Altar of incense, together with all the saints, intercede; and thus may the Lord vouchsafe to ble~~x~~ss this incense and accept it as a sweet-smelling savour. Through Christ our Lord. Amen.

BLESS this incense, and take it up unto thee, O Lord, and so let thy mercy come down upon us

Psalms 141, 2-4

LET my prayer, O Lord, be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice. Set a watch, O Lord, before my mouth: and keep the door of my lips. O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness.

MAY the Lord kindle in us the fire of his love and the flame of his everlasting charity. Amen.

18. *At the washing of the hands:*

Psalms 26, 6-12

I WILL wash my hands in innocency, O Lord: and so will I go to thine altar.

That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

O shut not up my soul with the sinners:
nor my life with the bloodthirsty;

In whose hands is wickedness: and their
right hand is full of gifts.

But as for me, I will walk innocently: O
deliver me, and be merciful unto me.

My foot standeth right: I will praise the
Lord in the congregations.

Glory be *is added at the Paschal Vigil.*

19. *To the most Holy Trinity.*

RECEIVE, O holy Trinity, this oblation
which we present to thee in memory

of the Passion, Resurrection, and Ascension
of our Lord Jesus Christ: and in honour of
blessed Mary ever Virgin, of blessed John
Baptist, of the holy Apostles Peter and
Paul, of these and all the Saints. Let it be
to their honour and our salvation: and grant
that while we remember them on earth, in
heaven they may plead for us. Through
the same Christ our Lord. Amen.

20. *The Celebrant says with a clear voice:*

LET us pray for the whole state of
Christ's Church militant here in earth.

Prayer for the Church Militant

ALMIGHTY and everliving God, who by thy holy
Apostle hast taught us to make prayers, and supplica-
tions, and to give thanks for all men; We humbly beseech
thee most mercifully to accept our (alms and) oblations,
and to receive these our prayers, which we offer unto thy
divine Majesty; beseeching thee to inspire continually the
universal Church with the spirit of truth, unity, and con-
cord. And grant, that all they that do confess thy holy
Name may agree in the truth of thy holy Word, and live in
unity, and godly love.

WE beseech thee also to save and defend all Christian
kings, princes, and governours; and specially thy
servant, *N.* our *Queen*; that under *her* we may be godly and
quietly governed: and grant unto *her* whole Council, and to
all that are put in authority under *her*, that they may truly
and indifferently minister justice, to the punishment of
wickedness and vice, and to the maintenance of thy true
religion, and virtue.

GIVE grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

AND to all thy people give thy heavenly grace: and specially to this congregation here present: that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

AND we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

AND we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then the Priest says:

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy Sacrament to your comfort, and make your humble confession to almighty God, meekly kneeling upon your knees.

Then shall this general confession be made:

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings;

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the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve thee and please thee in newness of life, to the honour and glory of thy Name: Through Jesus Christ our Lord. Amen.

Then the Priest says:

ALmighty God, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord.

R. Amen.

Then (when it is to be said) the Priest continues:

HEAR what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all ye that travail and are heavy laden, and I will refresh you.

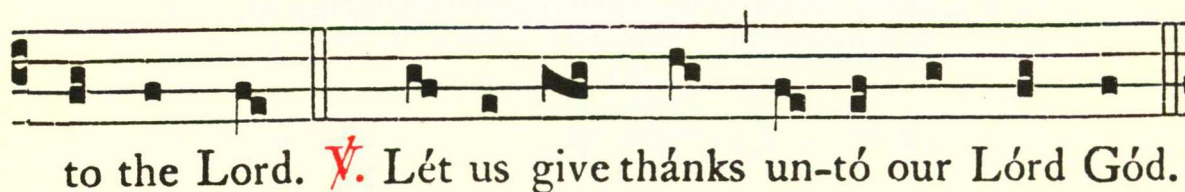
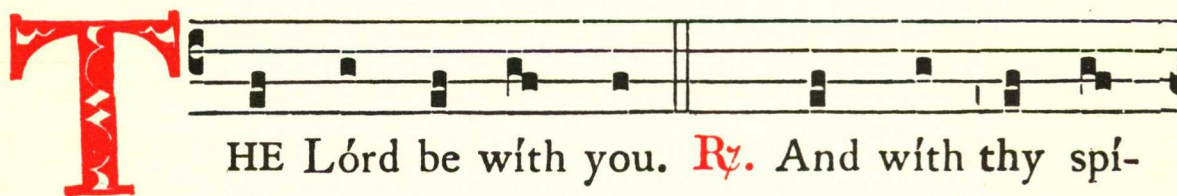
So God loved the world that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

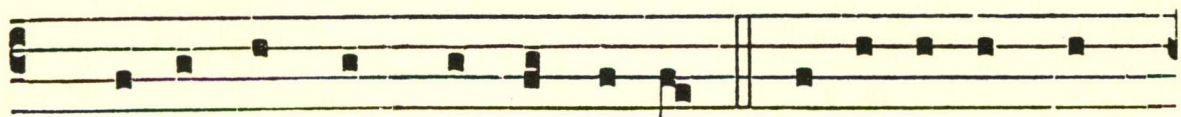
Hear also what Saint John saith. If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

Solemn Preface of the Holy Cross

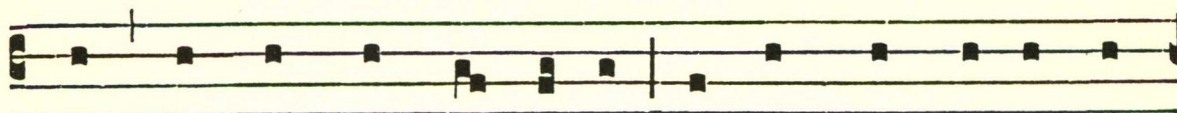
21. The following Preface is sung in solemn and Sung Masses on Palm Sunday and Maundy Thursday.



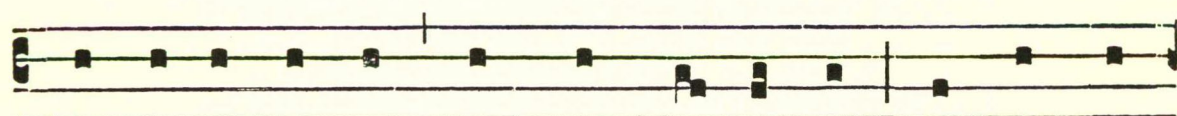
FROM THE ORDER OF THE MASS



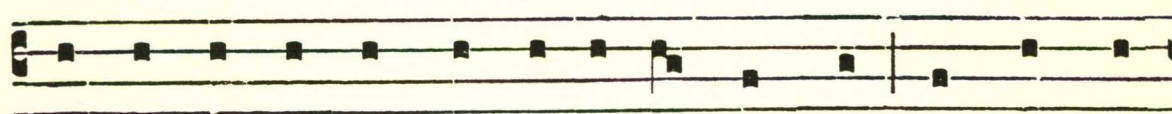
Ry. It is méet and ríght so to dó. It is vé-ry méet,



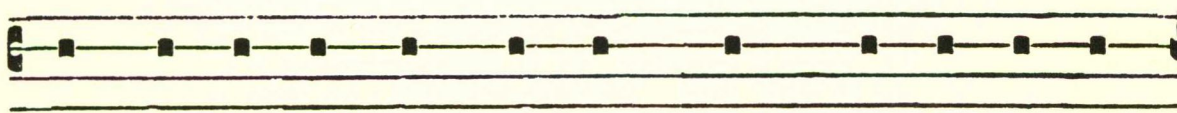
ríght, and our boun-den dú-ty, that wé should at áll tímes,



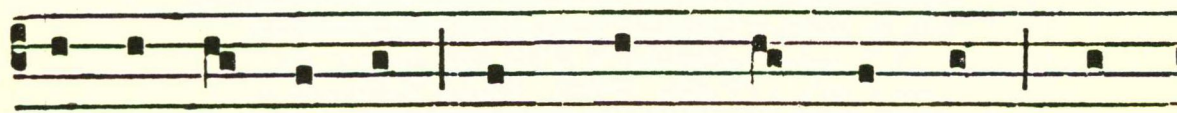
and in áll plá-ces, give thánks un-to thee: O Lórd, hó-



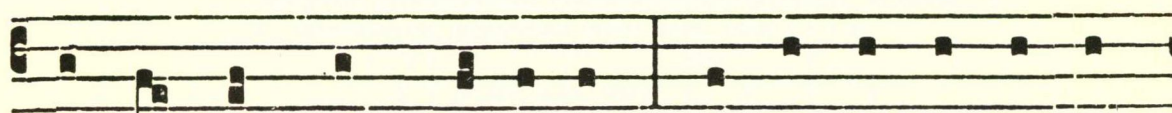
ly Fá-ther, al-mígh-ty, év-er-lást-ing Gód. Be-cáuse by



the Wóod of the Cróss thou hast wrougth the sal-vá-tion

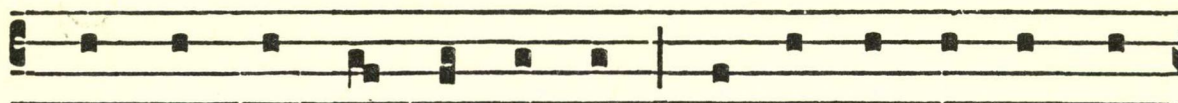


of the ráce of mán: that whénce déath a- róse, thence

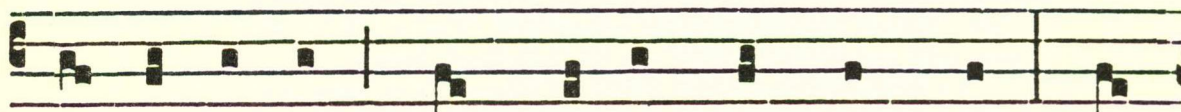


ál- so Lífe might ríse a-gáin: and that hé who by a

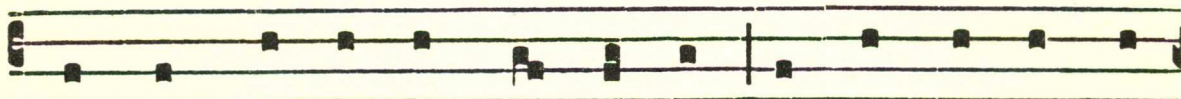
FROM THE ORDER OF THE MASS



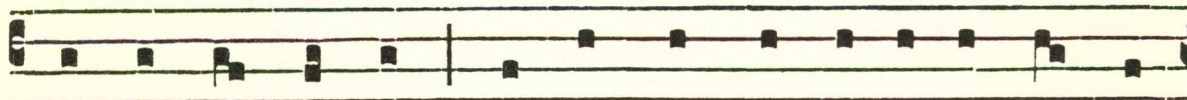
Trée was ónce the vánquisher, might ál- so by a Trée



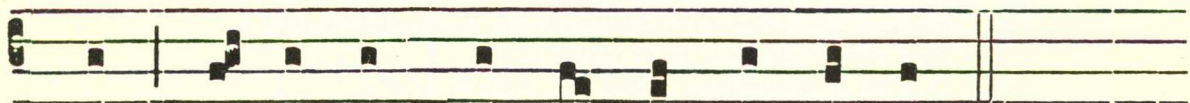
be vánquished : through Jé- sus Chríst our Lórd. Thére-



fore with Án-gels and Arch-án-gels, and with ál the cóm-



pa- ny of héa-ven, we láud and mág-ni-fy thy gló-rious



Náme ; év- er-more praís-ing thée and sáy-ing.

Holy, Holy, Holy Lord God of hosts.

Heaven and earth are full of thy glory.

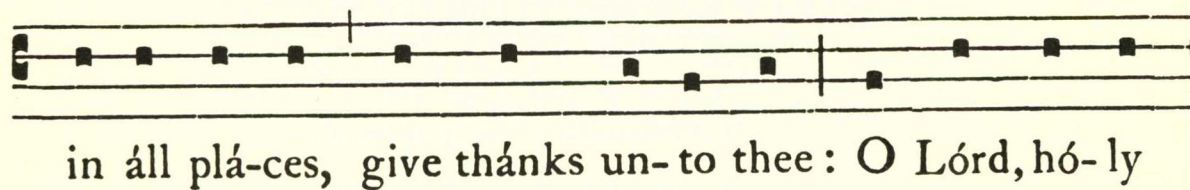
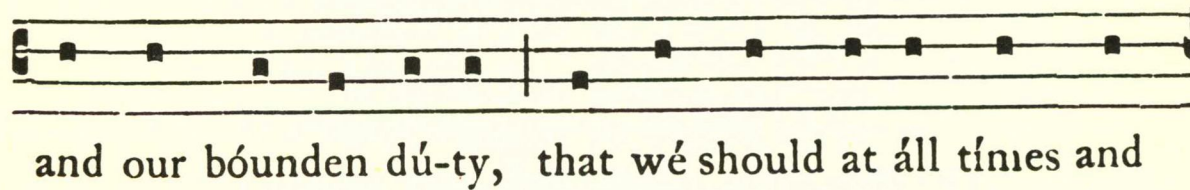
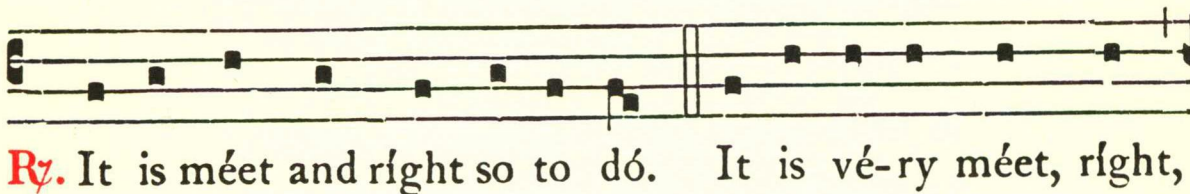
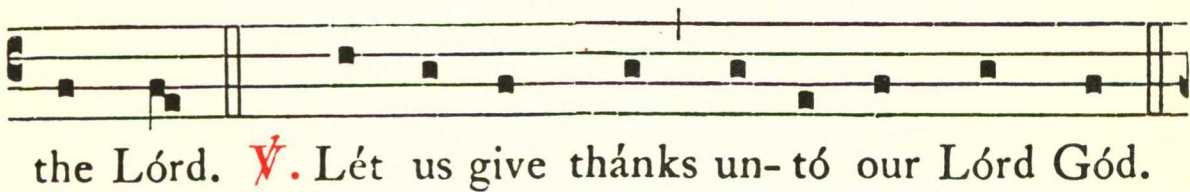
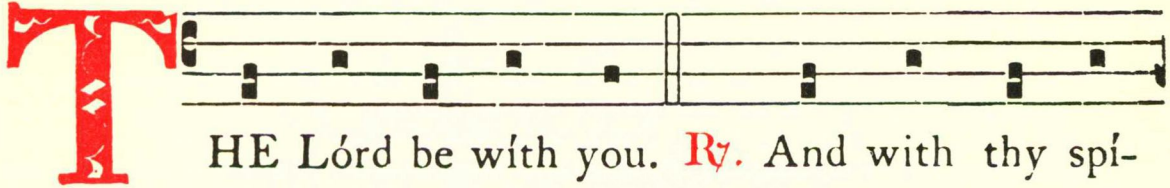
Glory be to thee, O Lord most high.

Blessed is he that cometh in the name of the Lord.

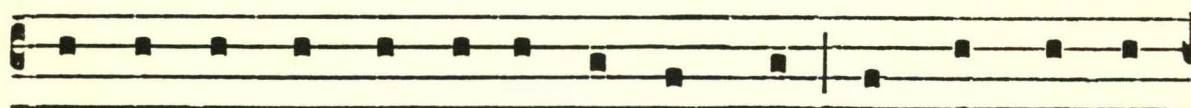
Hosanna in the highest.

Ferial Preface of the Holy Cross

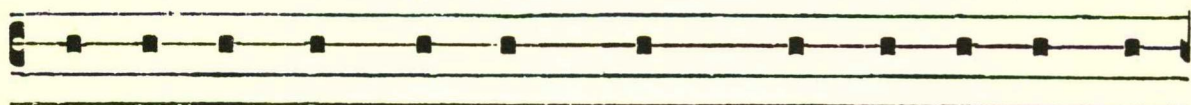
22. The following Preface is said on Monday, Tuesday and Wednesday in Holy Week, when the Mass is sung :



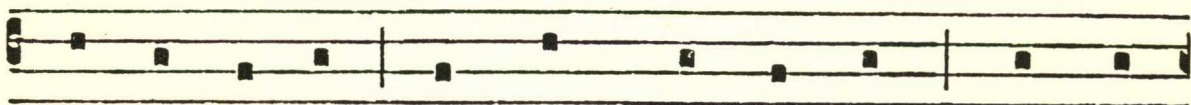
FROM THE ORDER OF THE MASS



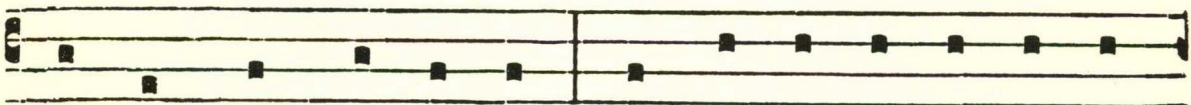
Fá-ther, al-mígh-ty év-er-lást-ing Gód. Be-cáuse by the



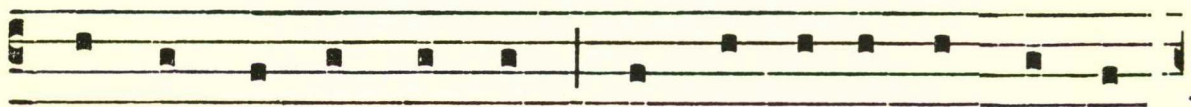
Wóod of the Cróss thou hast wróught the sal-vá-tion of



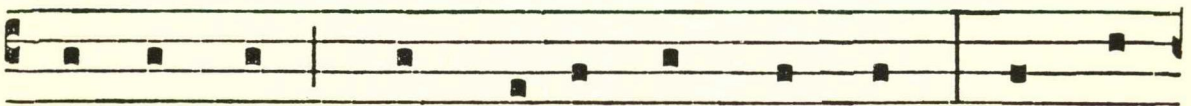
the ráce of mán: that whénce déath a- róse, thence ál-



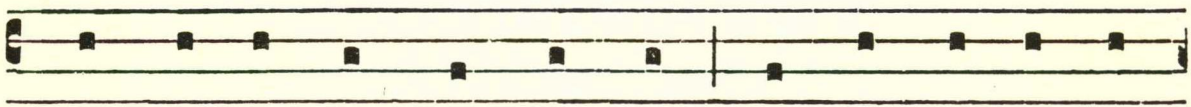
so Lífe might ríse a- gáin : and that hé who by a Trée



was once the ván-qui-sheer, might ál- so by a Trée be

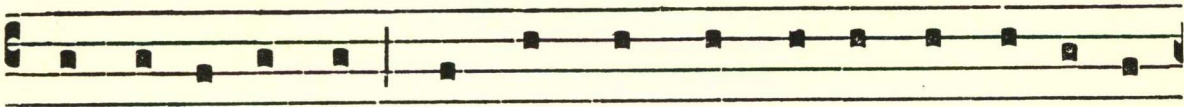


ván-quisheer : through Jé-sus Chríst our Lórd. Thére-fore

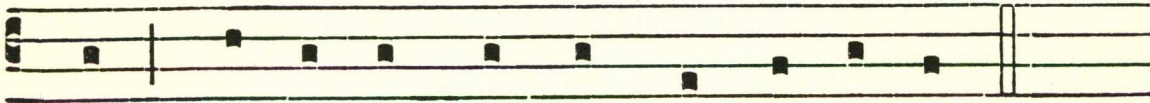


with Án-gels and Arch-án- gels, and with ál- l the cóm-

FROM THE ORDER OF THE MASS



pa-ny of héa-ven, we láud and mág-ni-fy thy gló-ri-ous

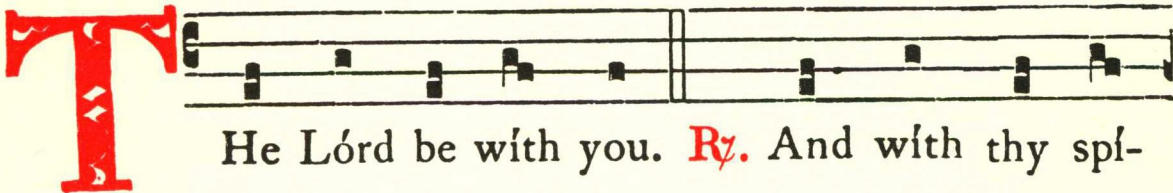


Náme ; év-er-more praís-ing thée, and sáy-ing.

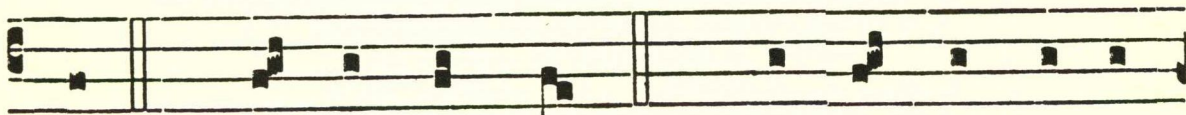
Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of thy glory.
Glory be to thee, O Lord most high.

Blessed is he that cometh in the name of the Lord.
Hosanna in the highest.

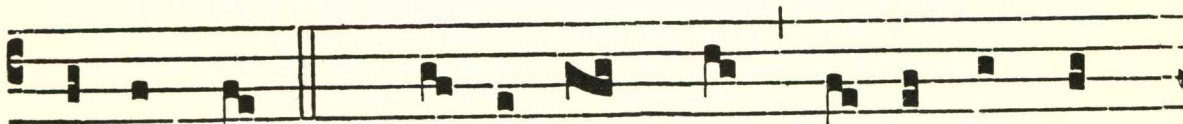
23. Solemn Preface of the Easter Vigil



He Lórd be with you. **Rz.** And with thy spí-

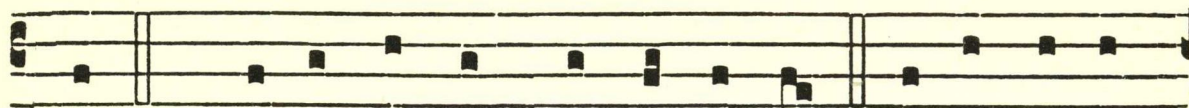


rit. **V.** Lift up your héarts. **Rz.** We líft them úp un-

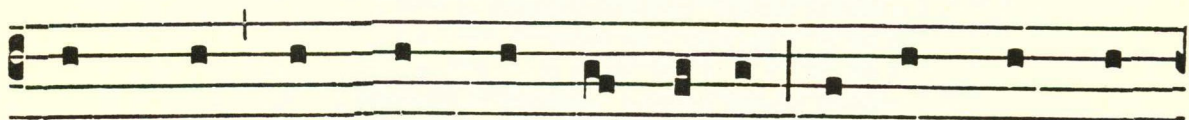


tó the Lord. **V.** Lét us give thánks un-tó our Lórd

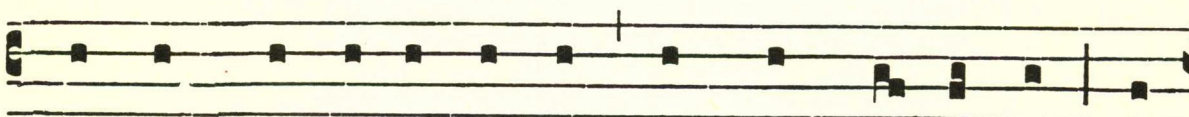
FROM THE ORDER OF THE MASS



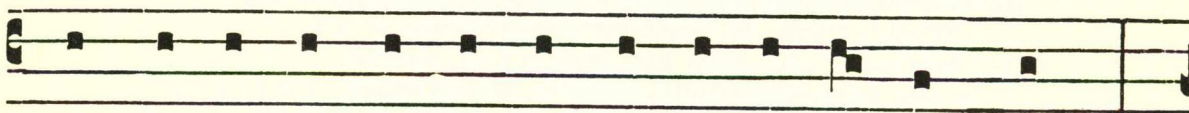
Gód. **Ry.** It is méet & ríght so to dó. It is vé-ry



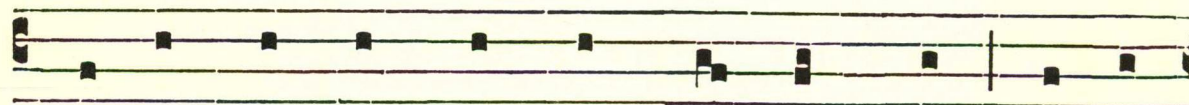
meét, ríght, and our bóun-den dú-ty, that wé should at



áll tímes, and in áll plá-ces, give thánks un-tó thee : O



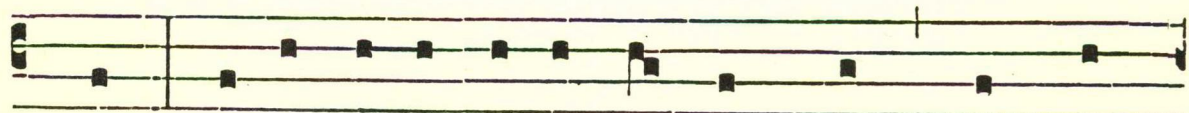
Lórd,hó-ly Fá-ther,al-mígh-ty év-er-lást-ing Gód:



But chief-ly are we bóund to práise thee for the

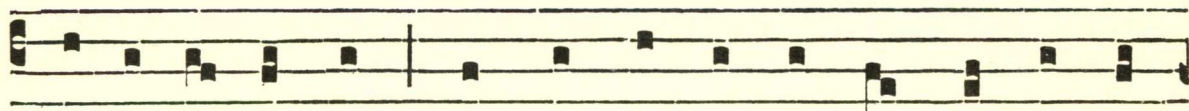


gló-ri-ous Ré-sur-réc-tion of thy Son Jé-sus Chríst our

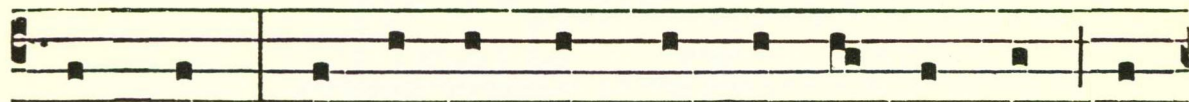


Lórd : for hé is the vé-ry Pás-chal Lám-b, which was

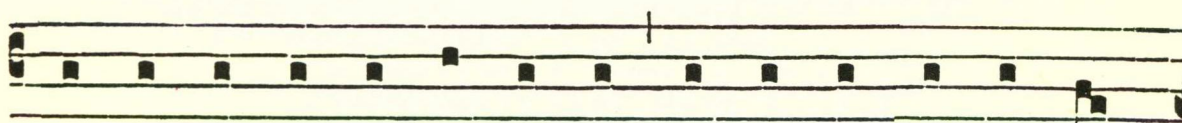
FROM THE ORDER OF THE MASS



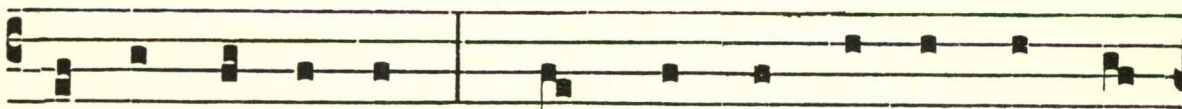
óf-fer-ed fór us, and hath tá-ken a-way the sín of



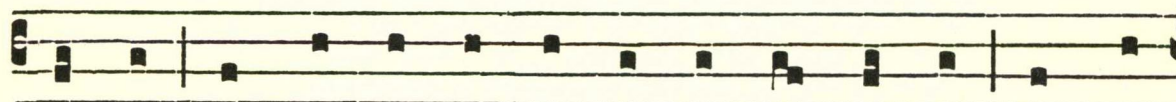
the wórld : who bý his déath hath de-stróy-ed déath, and



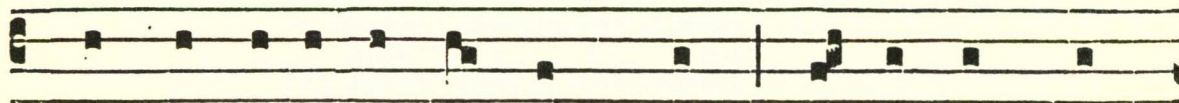
bý his rís-ing to lífe a-gáin hath re-stór-ed to ús



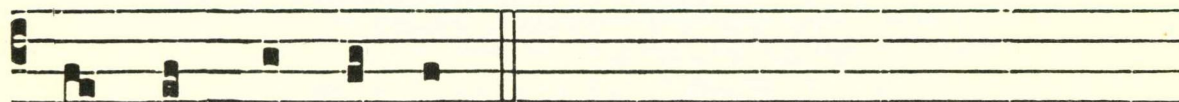
ev-er-lást-ing life. Thére-fore with Án-gels and Arch-



án-gels, and with áll the cóm-pa-ny of héa-ven, we láud



and mág-ni-fy thy gló-rious Náme ; év-er-more práis



ing thée, and sáy-ing.

Holy, holy, holy, *etc.*

Preface of the Holy Cross

(without chant)

24. The following Preface is said at Low Mass from Palm Sunday until Maundy Thursday.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks unto our Lord God.

℟. It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, almighty, everlasting God. Because by the Wood of the Cross thou hast wrought the salvation of the race of man: that whence death arose, thence also life might rise again: and that he who by a tree was once the vanquisher, might also by a Tree be vanquished: through Christ our Lord. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying:

Holy, Holy, Holy Lord God of hosts. Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. **B**lessed is he that cometh in the Name of the Lord. Hosanna in the highest.

Then if it is to be said, the Priest says:

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy:

Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

CANON OF THE MASS




25. The Priest extends, raises and then joins his hands, raises his eyes to heaven, and immediately lowering them, bows deeply before the altar, and with his hands resting upon it says:

THEREFORE, most merciful Father, through Jesus Christ thy Son our Lord, we humbly pray and beseech thee

he kisses the altar and with joined hands says:

to accept and bless

he signs thrice over Host and Chalice together

these  gifts, these  offerings, these  holy and undefiled sacrifices,

with extended hands he continues:

which first we offer unto thee for thy holy catholic Church: that thou wouldest vouchsafe to keep it in peace, to guard, unite and govern it throughout the whole world: together with thy servant **N.** our Chief Bishop, and **N.** our Bishop, and all true believers who profess the catholic and apostolic faith.

Commemoration of the Living

BE mindful, O Lord, of thy servants and hand-maids **N.** and **N.**

he joins his hands and prays awhile for those for whom he intends to pray: then with extended hands continues:

and all here present, whose faith is known, whose devotion is manifest unto thee: for whom we offer unto thee, or who themselves offer unto thee this sacrifice of praise, as for themselves, so also for all to whom they are bound, for the redemption of their souls, for the hope of their salvation and safety; and who pay their vows unto thee, the eternal God, the living and the true.

Within the Action

26. For Maundy Thursday and the Easter Vigil see over.

JOINING in communion and venerating the memory, first of the glorious ever

Virgin Mary, the Mother of Jesus Christ our Lord and God,

*as also of blessed Joseph, Spouse of the same Virgin, and of thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy Saints: by whose merits and prayers do thou grant that we may in all things be defended with the help of thy protection.

He joins his hands.

Through the same Christ our Lord. Amen.

Holding his hands spread over the oblations he says:

(For Maundy Thursday and the Easter Vigil see opposite page.)

THIS oblation, therefore, of our bounden ser-

vice, and that of all thy family,




+we beseech thee, O Lord, graciously to accept: and do thou order our days in thy peace, and bid us to be delivered from eternal damnation, and to be counted in the flock of thy chosen ones.

He joins his hands.


Through Christ, our Lord. Amen.

WHICH oblation do thou, O God, we beseech thee, vouchsafe in all things


he signs thrice over the oblations

to make bless  ed, approv  ed, rat  ified, reasonable and acceptable:

he signs once over the Host

that it may become unto us the Bo  dy, and

and once over the Chalice

Blo  od of thy most dearly beloved Son,

he joins his hands

our Lord Jesus Christ.

ON MAUNDY THURSDAY

Within the Action

JOINING in communion and celebrating the most holy day, whereon our Lord Jesus Christ was betrayed for us: and likewise venerating the memory, first of the glorious ever Virgin Mary, the Mother of the same Jesus Christ our Lord and God,★

THIS oblation, therefore, of our bounden service, and that of all thy family, which we offer unto thee by reason of that day whereon our Lord Jesus Christ delivered unto his disciples the mysteries of his Body and Blood for them to celebrate:†

AT THE EASTER VIGIL

Within the Action

JOINING in communion and celebrating the most holy night of the Resurrection of our Lord Jesus Christ after the flesh, and likewise venerating the memory, first of the glorious ever Virgin Mary, the Mother of the same Jesus Christ our Lord and God,★

THIS oblation, therefore, of our bounden service, and that of all thy family, which we offer unto thee also for these whom thou hast vouchsafed to regenerate by water and the Holy Ghost, granting them the remission of all their sins:†

PRAYER OF CONSECRATION

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of

that his precious death, until his coming again :

HEAR us, O merciful Father, we most humbly beseech thee; and grant that we receiving ✠ these thy creatures of bread and wine, according to thy ✠ Son our Saviour Jesus Christ's holy institution, in remembrance ✠ of his death and passion, may be partakers of his most blessed ✠ Body and ✠ Blood :

WHO, in the same night that he was betrayed,
(on Maundy Thursday add:

for our salvation and that of the whole world, that is today),

he takes the Host,

took bread;

he raises his eyes to heaven, bows his head, and then signs over the Host,

and when he had given ✠ thanks, he brake it, and gave to his disciples, saying, Take eat;

FROM THE ORDER OF THE MASS

Holding the Host in both hands between the first fingers and thumbs, he pronounces the words of consecration distinctly and attentively over the Host, and likewise over all of them if a number are to be consecrated.

THIS IS MY BODY WHICH IS GIVEN FOR YOU:
Do this in remembrance of me.


Having uttered these words, he straightway genuflects and adores the consecrated Host: he rises, shows it to the people, replaces it on the corporal, and again genuflects and adores: he does not henceforth disjoin his thumbs and first fingers, unless he has to handle the Host until the ablution of the fingers.

Then, having uncovered the Chalice, he says:

LIKEWISE after supper
he takes the Chalice in both hands,

he took the Cup;

he bows his head, and then holding the Chalice in his left hand, he signs over it with his right,

and when he had given  thanks, he gave it to them, saying: Drink ye all of this,

He pronounces the words of consecration over the Chalice, attentively and continuously, holding it raised up a little:

FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS:

Having pronounced these words, he sets down the Chalice on the corporal, and says:

Do this, as oft as ye shall drink it, in remembrance of me.

He genuflects and adores; he rises, shows it to the people, sets it down and covers it, and again genuflects and adores. Then with disjoined hands he says:

*(The Prayer of Oblation: overleaf.
Or, the Canon continued on page 51.)*

WHEREFORE, having in remembrance the blessed passion, mighty resurrection and glorious ascension of thy dear Son,

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept ✠ this ✠ our ✠ Sacrifice of ✠ praise and ✠ thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy dear Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion.

AND here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly beseeching thee, that all we who are partakers of this ✠ holy ✠ Communion, may be

fulfilled with thy grace and heavenly ✠ benediction.

AND although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this, our bounden duty and service; not weighing our merits, but pardoning our offences. Through ✠ Jesus ✠ Christ our ✠ Lord:

BY whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty; world without end.

R. Amen.

Let us pray: As our Saviour Christ hath commanded and taught us, we are bold to say:

OUR Father, Which art in heaven,
(See page 60.)

Or, he continues with disjoined hands:

WHEREFORE, O Lord, we thy servants, and also thy holy people, mindful of the blessed passion of the same thy Son Christ our Lord, as also of his resurrection from hell and glorious ascension into heaven, do offer unto thine excellent majesty of thine own gifts and bounty,

he joins his hands and signs thrice over the Host and Chalice together, saying:

a pure ✠ victim, a holy ✠ victim, a spotless ✠ victim,

he signs once over the Host saying:

the holy ✠ Bread of eternal life,

and once over the Chalice saying:

and the Cup ✠ of everlasting salvation.

With extended hands he continues:

UPON which do thou vouchsafe to look with a favourable and gracious countenance: and to accept them, even as thou didst accept the gifts of thy righteous servant Abel, and the sacri-

fice of our Patriarch Abraham, and the holy sacrifice and spotless victim that thy high priest Melchisedech offered unto thee.

Bowing deeply, with hands joined and resting on the altar, he says:

WE humbly beseech thee, almighty God, to command these to be brought by the hands of thy holy Angel unto thine altar on high, in sight of thy divine majesty: that as many of us as shall by this partaking

he kisses the altar

of the altar receive the most sacred

he joins his hands, and signs once over the Host and once over the Chalice

Bo ✠ dy and Blo ✠ od of thy Son,

he signs himself, saying:

may be filled with all heavenly benediction and grace.

He joins his hands,

Through the same Christ, our Lord. Amen.

Commemoration of the Departed

BE mindful also, O Lord, of thy servants and handmaids **N.** and **N.**, who have gone before us with the sign of faith, and rest in the sleep of peace.

He joins his hands, and prays awhile for those departed for whom he intends to pray, and then with hands extended he continues:

To these, O Lord, and to all that rest in Christ, we beseech thee to grant a place of refreshing, light and peace.

He joins his hands, and bows his head saying:

Through the same Christ our Lord. Amen.

With his right hand he strikes his breast, saying in a rather louder tone:

UNTO us sinners also,

with hands extended as before, he continues secretly:

thy servants, trusting in the multitude of thy mercies, vouchsafe to grant some part

and fellowship with thy holy Apostles and Martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all thy saints: within whose fellowship we beseech thee admit us, not weighing our merits, but granting us forgiveness.

He joins his hands,

Through Christ our Lord.

BY whom, O Lord, thou dost ever create all these good things,

he signs thrice over the Host and Chalice together, saying:

dost sanctify, quicken, bless, and bestow them upon us.

He uncovers the Chalice, genuflects, takes the Host between the thumb and first finger of his right hand; and holding the Chalice in his left hand and raising the Chalice with the Host, he says in a clear voice or sings:

(Continued on page 60.)

CANON MISSÆ

25. Celebrans extendens, elevans aliquantulum et jungens manus, elevansque ad cælum oculos, et statim demittens, profunde inclinatus ante altare, manibus super eo positis, dicit:

TE igitur, clementissime Pater, per Jesum Christum, Filium tuum, Dóminum nostrum, supplices rogámus, ac pétimus,

osculator altare et, junctis manibus ante pectus, dicit:

uti accépta hábeas et benedícas,

signat ter super Hostiam et Calicem simul, dicens:

hæc ✠ dona, hæc ✠ múnera, hæc ✠ sancta sacrificia illibáta,

extensis manibus prosequitur:

in primis, quæ tibi offérimus pro Ecclésia tua sancta cathólica: quam pacificáre, custodíre, adunáre et régere dignéris toto orbe terrárum: una cum fámulo tuo Papa nostro **N.** et Antístite nostro **N.** et ómnibus orthodoxis

atque cathólicæ et apostólicæ fídei cultóribus.

Commemoratio pro vivis

MEMENTO, Dómine, famulórum famularúmque tuárum **N.** et **N.**,
jungit manus, orat aliquantulum pro quibus orare intendit: deinde manibus extensis prosequitur:

et ómnium circumstántium, quorum tibi fides cógnita est, et nota devótio, pro quibus tibi offérimus vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque ómnibus: pro redemptione animárum suárum, pro spe salútis et incolumitátis suæ: tibique reddunt vota sua ætérno Deo, vivo et vero.

Infra Actionem

26. Feria V in Cena Domini, in missis vespertinis, et Vigilia Paschali Communicantes et reliqua, p. 56.

COMMUNICANTES, et memóriam venerántes, in primis gloriósæ semper

Vírginis Mariæ, Genetrícis Dei et Dómini nostri Jesu Christi:

*sed et béati Joseph, ejúsdem Vírginis, Sponsi, et beatórum Apostolórum ac Mártyrum tuórum, Petri et Pauli, Andréæ, Jacóbi, Joánnis, Thomæ, Jacóbi, Philíppi, Bartholomæi, Matthæi, Simónis et Thaddæi: Lini, Cleti, Cleméntis, Xysti, Cornélii, Cypriáni, Lauréntii, Chrysógoni, Joánnis et Pauli, Cosmæ et Damiáni: et ómnium Sanctórum tuórum; quorum méritis precibúsq; concédas, ut in ómnibus protectiónis tuæ muniámur auxilió.

Jungit manus.

Per eúndem Christum Dóminum nostrum.
Amen.

Tenens manus expansas super oblata, dicit:

HANC ígitur oblatiónem servitútis nostræ, sed et cunctæ famíliæ tuæ,

† quáesumus, Dómine, ut placátus accípias: diésque nostros in tua pace dispónas, atque ab æténa damnatióne nos éripi, et in electórum tuórum júbeas grege numerári.

Jungit manus.

Per Christum Dóminum nostrum. Amen.

QUAM oblatiónem tu, Deus, in ómnibus, quáesumus,

signat ter super oblata,

bene ✠ díctam, adscríp ✠ tam, ra ✠ tam, rationábilem, acceptabilémque fácere dignéris:

signat semel super Hostiam,

ut nobis Cor ✠ pus,

et semel super Calicem,

et San ✠ guis fiat dilectíssimi Fílii tui

jungit manus,

Dómini nostri Jesu Christi.

IN CENA DOMINI

Infra Actionem

COMMUNICANTES, et diem sacramentissimum celebrantes, quo Dominus noster Jesus Christus pro nobis est traditus: sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genetrícis ejúsdem Dei et Dómini nostri Jesu Christi:*

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus ob diem, in qua Dominus noster Jesus Christus tradidit discipulis suis Córporis et Sánguinis sui mystéria celebranda:†

IN VIGILIA PASCHALI

Infra Actionem

COMMUNICANTES, et noctem sacramentissimam celebrantes Resurrectionis Dómini nostri Jesu Christi secúndum carnem: sed et memoriam venerantes, in primis gloriosæ semper Virginis Mariæ, Genetrícis ejúsdem Dei et Dómini nostri Jesu Christi:*

HANC igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quam tibi offerimus pro his quoque, quos regenerare dignátus es ex aqua et Spíritu Sancto, tríbuens eis remissionem ómnium peccatórum:†

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption: who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again.

HEAR us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

QUI pridie quam pateretur,

(In Cena Domini:

Qui pridie quam pro nostra
omniúmque salute pateretur,
hoc est, hodie),

accipit Hostiam,

accepit panem in sanctas ac
venerabiles manus suas,


elevat oculos ad Cælum,

et elevatis oculis in cælum ad
te Deum Patrem suum omnipotentem,

caput inclinat,

tibi gratias agens,

signat super Hostiam,

bene  dixit, fregit, deditque
discipulis suis, dicens: Accipite,
et manducate ex hoc omnes.

Holding the Host in both hands between the first fingers and thumbs, he pronounces the words of consecration secretly, distinctly and attentively over the host, and likewise over all of them, if a number are to be consecrated.

HOC EST ENIM
CORPUS MEUM.

WHO in the same night
that he was betrayed

(On Maundy Thursday add:

for our salvation and that of
all the world, that is today),

he takes the Host,

took bread,

*he raises his eyes to heaven, bows his head,
and then signs over the Host,*

and when he had given
thanks, he brake it, and gave
it to his disciples, saying,
Take eat.

THIS IS MY BODY
WHICH IS GIVEN FOR
YOU.

Do this in remembrance of
me.

Having uttered these words, he straightway genuflects and adores the consecrated Host: he rises, shows it to the people, replaces it on the corporal, and again genuflects and adores. He does not henceforth disjoin his thumbs and first fingers, unless he has to handle the Host, until the ablution of the fingers. Then, having uncovered the chalice, he says:

SIMILI modo postquam
cenátum est,


amababus manibus accipit Calicem,

accípiens et hunc præclár-
um Cálicem in sanctas ac
venerábiles manus suas:
item

caput inclinat,

tibi gratiás agens,

*sinistra tenens Calicem, dextera signat super
eum,*

bene  díxit, dedítque dis-
cípulis suis, dicens: Accí-
pite, et bíbite ex eo omnes.

*He pronounces the words of consecration over the Chalice, attentively, continuously and
secretly, holding it raised up a little:*

HIC EST ENIM CALIX
SANGUINIS MEI, NOVI
ET ÆTERNI TESTA-
MENTI: MYSTERIUM
FIDEI: QUI PRO VOBIS
ET PRO MULTIS EF-
FUNDETUR IN REMIS-
SIONEM PECCATOR-
UM.

Having pronounced these words, he sets the Chalice down on the corporal, and says secretly:

Hæc quotiescúmque fecéri-
tis, in mei memóriam facié-
tis.

*He genuflects and adores; he rises, shows it to the people, sets it down and covers it, and
again genuflects and adores.*

LIKEWISE after supper,

he takes the Chalice in both hands,

he took the Cup,

*he bows his head, and then holding the Chalice
in his left hand, he signs over it with his right,*

and when he had given
thanks, he gave it to them,
saying: Drink ye all of this.

FOR THIS IS MY
BLOOD OF THE NEW
TESTAMENT, WHICH
IS SHED FOR YOU AND
FOR MANY FOR THE
REMISSION OF SINS.

Do this, as oft as ye shall
drink it, in remembrance of
me.

Deinde disjunctis manibus dicit:

NDE et mēmores,
Dómine, nos servi tui,
sed et plebs tua sancta, ejús-
dem Christi Fílii tui Dómini
nostri tam beátæ passiónis,
nec non et ab ínferis resur-
rectiónis, sed et in cælos
gloriósæ ascensiónis: offér-
imus præcláræ majestáti tuæ
de tuis donis ac datis,

*jungit manus, et signat ter super Hostiam, et
Calicem simul, dicens:*

hóstiam ✠ puram, hóstiam
✠ sanctam, hóstiam ✠ im-
maculátam,

signat semel Hostiam dicens:

Panem ✠ sanctum vitæ ætér-
næ,

et semel super Calicem, dicens:

et ✠ cálicem ✠ salutis per-
pétuæ.

Extensis manibus prosequitur:

SUPRA quæ propítio ac
seréno vultu respícere
dignéris: et accépta habére,
sicuti accépta habére digná-
tus es múnera púeri tui justi
Abel, et sacrificium patri-

árchæ nostri Abrahæ: et
quod tibi óbtulit summus
sacérdos tuus Melchísedech,
sanctam sacrificium, imma-
culátam hóstiam.

*Profunde inclinatus, junctis manibus et
super altare positus, dicit:*

SUPPLICES te rogámus,
omnípotens Deus: jube
hæc perférri per manus
sancti Angeli tui in sublíme
altare tuum, in conspéctu
divínæ majestátis tuæ: ut
quotquot

osculatur altare,

ex hac altáris participatióne
sacrosáctum Fílii tui

*jungit manus, et signat semel super Hostiam, et
semel super Calicem,*

Cor ✠ pus, et Sán ✠ guinem
sumpsérimus,

seipsum signat dicens:

omni benedictióne cælésti et
grátia repleámur.

Jungit manus.

Per eúndem Christum
Dóminum nostrum.

Amen.

Commemoratio pro
defunctis

MEMENTO étiam,
Dómine, famulórum
famularúmque tuárum N. et
, qui nos præcessérunt
cum signo fídei, et dórmunt
in somno pacis.

*Jungit manus, orat aliquantulum pro iis
defunctis pro quibus orare intende, deinde
extensis manibus prosequitur:*

Ipsis, Dómine, et ómnibus
in Christo quiescéntibus,
locum refrigerií, lucis et pac-
is, ut indúlgeas, deprecámur.

Jungit manus, et caput inclinat, dicens:

Per eúndem Christum
Dóminum nostrum. Amen.

*Manu dextera percutit sibi pectus, elata
aliquantulum voce dicens:*

NOBIS quoque peccató-
ribus

extensis manibus ut prius, secrete prosequitur:

fámulis tuis, de multitudíne
miseratiónum tuárum sper-
ántibus, partem áliquam et
societátem donáre dignéris,

cum tuis sanctis Apóstolis et
Martyribus: cum Joánne,
Stéphano, Matthía, Bárnaba,
Ignátio, Alexándro, Marcel-
líno, Petro, Felicitáte, Per-
pétua, Agatha, Lúcia, Ag-
néte, Cæcília, Anastásia, et
ómnibus sanctis tuis: intra
quorum nos consórtium,
non æstimátor mériti, sed
vénia, quaésumus, largítor
admítte.

Jungit manus.

Per Christum Dóminum
nostrum.

PER quem hæc ómnia,
Dómine, semper bona
creas,

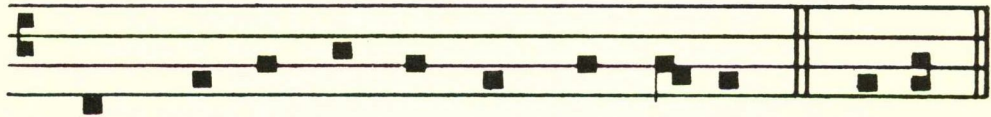
*signat ter super Hostiam et Calicem simul,
dicens:*

sanctí ✠ ficas, viví ✠ ficas,
bene ✠ dícis et præstas no-
bis.

*Discooperit Calicem, genuflectit, accipit
Hostiam inter pollicem et indicem manus dex-
teræ; et tenens sinistra Calicem, elevans
Calicem cum Hostia, dicit intelligibili voce
vel cantat:*

FROM THE ORDER OF THE MASS

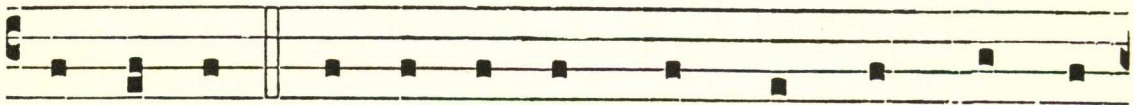
Through him, and with him, and in him, is unto thee, O God, the Father Almighty, in the unity of the Holy Ghost, all honour and glory.



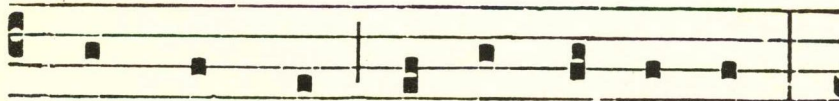
Through-out all a-ges, world with-out end. *R.* A-men.

He replaces the Host, covers the Chalice with the pall, genuflects and rises.

27. *The Celebrant joins his hands*



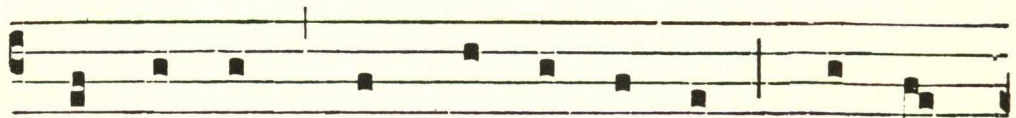
LET us pray : As our Sáviour Chríst hath commánd-ed



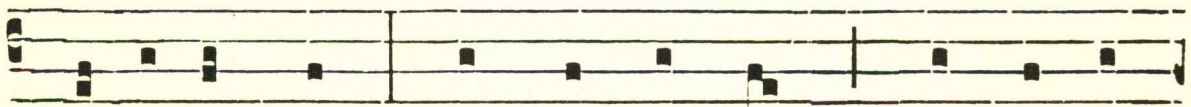
and taúght us, we are bóld to say :

¶ He extends his hands

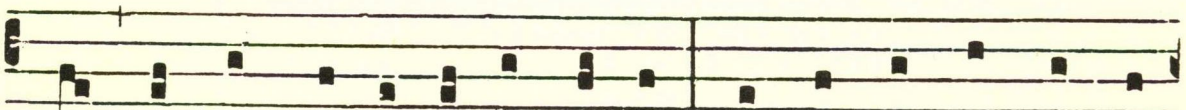
O



UR Fá-ther, which árt in héa-ven : Há-llow-

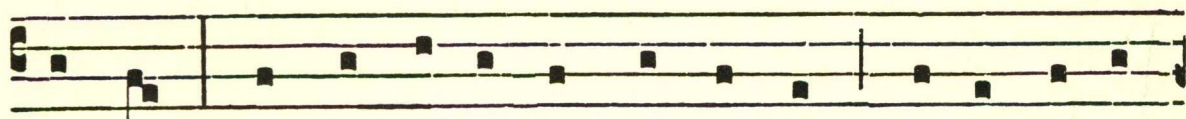


ed be thý Name : Thý Kingdom cóme : Thy will be

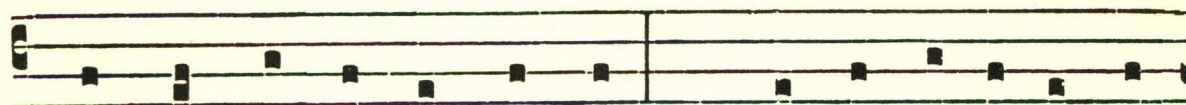


dóne, in éarth as it is in héaven. Gíve us this dáy our daí-

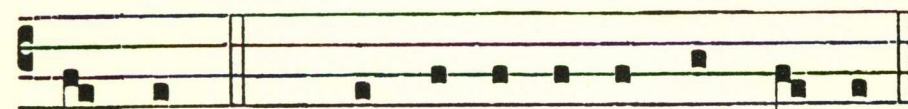
FROM THE ORDER OF THE MASS



ly bréad : And forgíve us our tréss-pass-es, as we forgíve

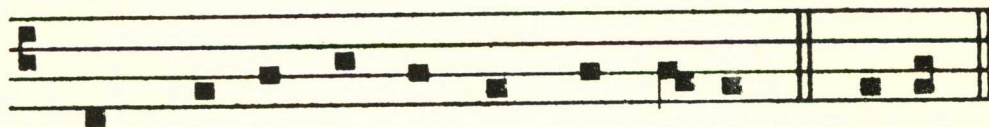


them that trésspass a-gáinst us. And léad us not ín-to temp-



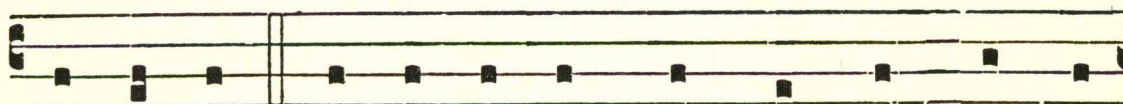
tá-tion. But de-lí-ver us from é-vil.

28. The following tone is used in solemn or Sung Masses on Monday, Tuesday and Wednesday in Holy Week.

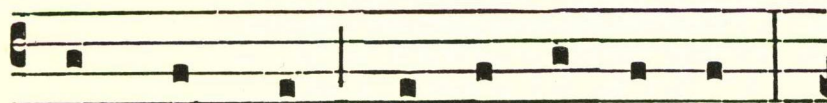


Through-out all a-ges, world with-out end. R. A-men.

¶ The Celebrant joins his hands



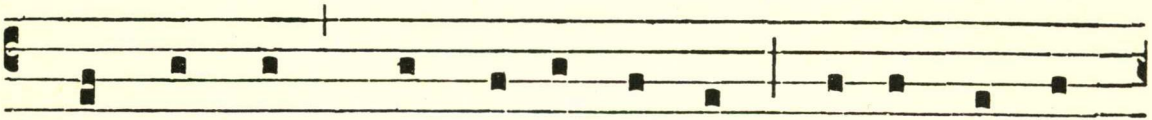
LET us práy : As our Sáviour Chríst hath commánd-ed



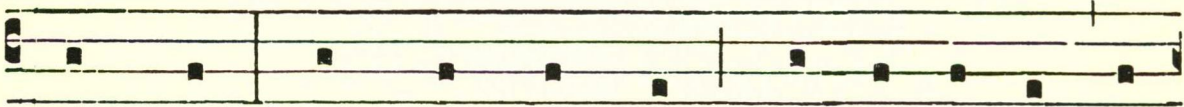
and taúght us, we are bóld to say :

FROM THE ORDER OF THE MASS

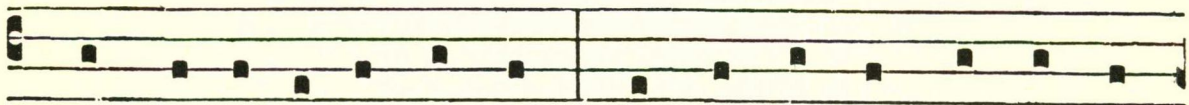
¶ He extends his hands



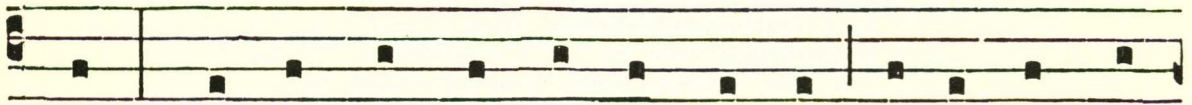
OUR Fá-ther, which árt in héa-ven : Hállow-ed be



thy Náme. Thy Kíngdom cóme : Thy will be dóne, in



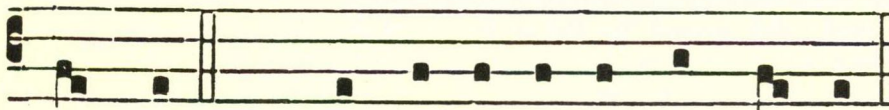
éarth as it is in héa-ven. Give us this dáy our daí-ly



bréad : And for- gíve us our trés-pass-es, as we for-gíve



them that tréspass a- gaínst us. And léad us not ín-to temp-



tá-tion. But de- lí- ver us from é- vil.

FROM THE ORDER OF THE MASS

29. *Then he takes the paten between his fore and middle finger, and holds it upright on the altar, and says or sings:*

DELIVER us, O Lord,
we beseech thee, from
all evils, past, present, and to
come: and at the interces-
sion of the blessed and glor-
ious ever Virgin Mary,
Mother of God, with thy
blessed Apostles Peter and
Paul, and with Andrew, and
all the Saints,

*he signs himself with the paten from fore-
head to breast, and kisses it:*

graciously grant us peace in
all our days that by thine
availing mercy, we may ever

both be free from sin and
safe from all distress.

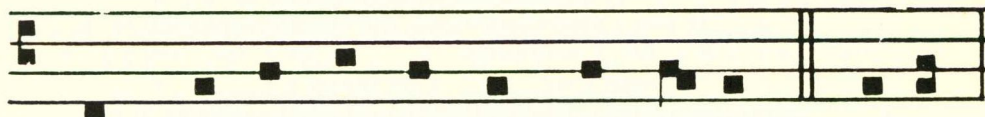
*He places the paten under the Host, un-
covers the Chalice, genuflects, rises, takes the
Host, and breaks it in half over the Chalice,
saying:*

Through the same Jesus
Christ thy Son, our Lord.

*He places the part in his right hand upon
the paten. Then from the other part, which
remains in his left hand, he breaks off a
particle, saying:*

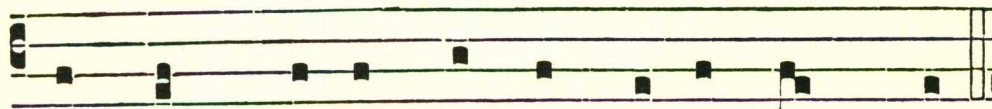
Who liveth and reigneth
with thee in the unity of the
Holy Ghost, God.

30. *He places the part in his left hand
upon the paten. Then with this hand he
takes the Chalice, still holding it over the
particle in his right, and says:*

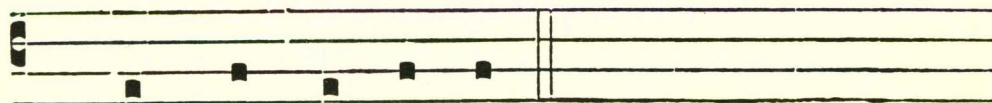


Through-out all a-ges, world with-out end. **R.** A-men.

He signs thrice over the Chalice, saying :



The peace ✠ of the Lórd be ✠ alway wíth ✠ you.



R. And with thy spí-rit.

He puts the particle into the Chalice, saying quietly:

MAY this mingling and consecration of the Body and Blood of Jesus Christ our Lord be unto us who receive it an approach to everlasting life. Amen.

31. The Celebrant covers the Chalice, genuflects, rises, and bowing himself towards the Sacrament, with joined hands, and thrice striking himself upon the breast, says:

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

On Maundy Thursday, even for the third time he says:

O Lamb of God, that takest away the sins of the world, have mercy upon us.

At the Easter Vigil, the Agnus Dei is omitted.

32. On Maundy Thursday and at the Easter Vigil, the kiss of peace is not given, nor is the following prayer said.

Then with hands joined and placed upon

the altar, bowing down, he says the following:

O LORD Jesu Christ, who saidst to thine Apostles; Peace I leave with you, my peace I give unto you: regard not my sins, but the faith of thy Church: and grant her that peace and unity which is agreeable to thy will: Who livest and reignest, God, for ever and ever. Amen.

If the Pax is to be given, he kisses the altar, and giving the kiss of peace, says: Peace be with thee.

R. And with thy spirit.

33. He continues, saying:

O LORD Jesu Christ, Son of the living God, who by the will of the Father, and the co-operation of the Holy Ghost, hast given life unto the world by thy death: deliver me by this thy most sacred Body and Blood from all mine iniquities, and from every evil, and make me ever cleave unto thy commandments, and suffer

me never to be separated from thee: Who with the same God the Father and the Holy Ghost livest and reignest God, world without end. Amen.

O LORD Jesu Christ, I, thine unworthy servant, do presume to take thy Body, but let not this act be to my judgment and damnation: rather, of thy mercy let it ward me in body and soul, and shew thy healing forth in me: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, For ever and ever. Amen.

34. *He genuflects, rises, and says:*

I WILL receive the bread of heaven and call upon the Name of the Lord.

Then slightly bowing, he takes both parts of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and middle finger; then striking his breast with his right hand, and raising his voice a little, he says devoutly and with humility, three times:

LORD, I am not worthy that thou shouldest come under my roof: but speak the word only and my soul shall be healed.

Afterward signing himself with the Host in his right hand over the paten, he says:

THE Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen.

He reverently receives both parts of the Host, joins his hands, and remains a little while in meditation on the holy Sacrament. Then he uncovers the Chalice, genuflects, collects the fragments, if there are any, and wipes the paten over the Chalice, saying the while:

WHAT reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation and call upon the Name of the Lord. I will call upon the Lord, which is worthy to be praised, so shall I be safe from mine enemies.

He takes the Chalice in his right hand, and signing himself with it, says:

THE Blood of our Lord Jesus Christ which was shed for me, preserve my body and soul unto everlasting life. Amen.

35. He receives the precious Blood with the particle. Which done, if there are any to receive the holy Sacrament with him he delivers it with the form appointed for the ministering of the Holy Communion.

36. Afterwards he says:

GRANT, O Lord, that what our mouths have taken, our minds may receive unalloyed, and what comes to us in time may be our healing in the endless years.

Meanwhile he holds out the Chalice to the Minister, who pours therein a little wine, with which he purifies himself: then he proceeds:

MAY thy Flesh which I have taken and thy

Blood which I have drunk, O Lord, cleave unto all my heart; and grant that no spot of sin abide in me, whose meat hath been thy true and holy sacraments: Who livest and reignest for ever and ever. Amen.

He washes his fingers, wipes them, and takes the ablution: he wipes his mouth, and the Chalice, which he covers: then having folded the corporal, he places the Chalice on the altar as before. Afterwards he proceeds with the Mass, at Low Mass reading the Communion proper to the Mass.

Then he kisses the altar in the middle, and turning to the people says:

℣. The Lord be with you.

℟. And with thy spirit.

Afterward he says:

Let us pray.

and the Collect, but this Collect shall never alter, but daily be said for a Postcommunion throughout all the year, as followeth:

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ;

And dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in

the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in: through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.

R. Amen.

37. After the prayer

Ps. The Lord be with you.

R. And with thy spirit,

being said, there follows, according to the nature of the Mass, either

Go forth in peace,

or

Let us bless the Lord.

R. Thanks be to God.

But in the Mass of the Easter Vigil is said:

Go forth in peace, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

38. Then the Celebrant bows himself down before the midst of the altar, and with hands joined and placed thereupon says:

MAY it please thee, O holy Trinity, to accept this my service of worship: and of thy mercy grant that the sacrifice which, all unworthy, I have offered in the eyes of thy glory, may avail for me and all

for whom it hath been done. Through Christ our Lord. Amen.


39. He continues:

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord:

Then he kisses the altar: and raising his eyes, extending, raising and joining his hands, and bowing his head to the Cross, he says:

And the blessing of God Almighty,

and turning towards the people, blessing them once only, even at High Mass, he proceeds:

the Father, the Son,  and the Holy Ghost be amongst you and remain with you always.

R. Amen.

In Pontifical Mass the triple blessing is given, as is noted in the Pontifical.

At the Mass of Maundy Thursday the blessing is not given.

MAUNDY THURSDAY

1st Class

THE MASS OF THE LAST SUPPER

Station at St. John Lateran

1. *The tabernacle, if it be upon the high altar, stands empty. The Hosts for the communions today and tomorrow are to be placed on the altar for consecration at this Mass.*

2. *When there are not enough priests for High Mass, all should be done as at Sung Mass, and the altar may be censed in the usual manner.*

3. *The vestments are white, and all the priests assisting in choir wear a white stole.*

4. *When all is ready, the procession passes through the church to the altar, and the choir meanwhile sing the Introit.*

5. **INTROIT** *Nos autem gloriari. Gal. 6*

BUT as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, our life and resurrection: by whom we were saved and obtained our freedom. *Ps. 67.* God be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us. But as for us.

6. *The Celebrant, with the Sacred Ministers or Servers, says the confession before the altar. He then goes up and kisses the altar, and then censes it in the usual way. This is done even when he celebrates without Ministers.*

7. *When the altar has been censed, and the Kyrie sung, the Celebrant intones Glory be to*

God on high. *Then shall the bells be rung and the organ played, and thereafter they shall be silent until the Paschal Vigil.*

8. COLLECT

O GOD, who gavest unto Judas the punishment of his sin, and unto the thief the reward of his confession: mercifully grant to us the fruits of our reconciliation unto thee; that as in the passion of thy Son our Lord Jesus Christ those twain received each the reward of his own merits, so we, renouncing the error of our former ways, may be fulfilled with the grace of his resurrection: Who with thee and the Holy Ghost liveth and reigneth.

And this Collect only is said.

9. The Lesson from the Epistle of blessed Paul the Apostle to the Corinthians.

I Cor. II. 17

BRETHREN: In this that I declare unto you, I praise you not; that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved may be made manifest among you. When ye come to-

MAUNDY THURSDAY

gether therefore into one place, this is not to eat the Lord's Supper. For in eating everyone taketh before other his own supper. And one is hungry: and another is drunken. What, have ye not houses to eat and to drink in? Or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said: "Take, eat: this is my Body, which is broken for you: this do in remembrance of me." After the same manner also he took the cup, when he had supped, saying: "This cup is the new testament in my Blood: this do ye, as oft as ye drink it, in remembrance of me." For as often as ye eat this bread, and drink this cup: ye do shew the Lord's death till he come. Wherefore, whosesoever shall eat this bread, or drink this cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself: not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come.

10. GRADUAL. Phil. 2. Christ became obedient unto death, even the death of the

Cross. *Ps.* Wherefore God also hath highly exalted him: and given him the Name which is above every name.

11. Cleanse my heart, etc., *and* The Lord be in my heart *are said as usual.*

12. Prayer Book:

The Gospel of the Passion and Death of the Lord according to Luke, 23. 1-49 (p. 26).

Revised Rite: *as below.*

✠ The Continuation of the Holy Gospel according to John.

St. John 13. 1

BEFORE the feast of the Passover, when Jesus knew that the time was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him: Jesus knowing that the Father had given all things into his hands, and that he was come forth from God, and went to God: he riseth from supper, and laid aside his garments: and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter. And Peter saith unto him: "Lord, dost thou wash my feet?" Jesus answered and said unto him: "What I do thou knowest not now; but thou shalt know hereafter." Peter saith unto him: "Thou shalt never wash my feet." Jesus answered him: "If I wash thee not, thou hast no part with me." Simon Peter saith unto him: "Lord, not my feet only, but also my hands and my head." Jesus saith to him: "He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean, but not all." For he knew who

MAUNDY THURSDAY

should betray him; therefore said he: Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well: for so I am. If I then, your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given

you an example, that ye should do as I have done to you."

13. *The creed is not said.*

14. *It is most fitting that a short sermon should be preached, declaring the great mysteries recalled at this Mass, namely the institution of the Holy Eucharist and the order of priesthood, and also the Lord's commandment concerning brotherly love.*

THE MAUNDY OR WASHING OF FEET

15. *After the Sermon, if for pastoral reasons it is thought desirable, there shall follow the ceremony of the Maundy.*

16. *Twelve seats are prepared in the choir, or in the nave of the church, for the twelve men whose feet are to be washed.*

17. *Meanwhile, the Sacred Ministers, or two of the Servers, lead the twelve men, two by two, to the place prepared, while the choir, or an Assistant Priest, begin to sing or recite the Antiphons, Psalms and Versicles.*

The twelve men make their reverence to the Celebrant, as he sits at the sedile, and then take their places. The Sacred Ministers return to the Celebrant, and all remove their maniples, the Celebrant also laying aside his chasuble.

Towards the end of the washing of feet, the Antiphon Where charity is begun, the others being omitted if need be.

18. *The Antiphons may be read or sung.*

I

Antiphon. St. John 13. "A new commandment give I unto you: that ye love one another as I have loved you," saith the Lord.

Ps. 119. Blessed are those that are un-

defiled in the way: and walk in the law of the Lord.

Repeat "A new commandment."

II

Antiphon. St. John 13. After the Lord had risen from supper he put water in a bason and began to wash his disciples' feet: this example left he unto them. *Ps. 48.* Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill. *Antiphon.* After.

III

Antiphon. St. John 13. The Lord Jesus after he had supped with his disciples washed their feet and said unto them: "Know ye what I your Lord and Master have done unto you? I have given you an example, that ye should do as I have done to you." *Ps. 85.* Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

Antiphon. The Lord Jesus.

IV

Antiphon. St. John 13. "Lord, dost thou wash my feet? Jesus answered and

MAUNDY THURSDAY

said unto him: If I wash not thy feet, thou hast no part in me." *Ps.* He came therefore unto Simon Peter, and Peter said unto him.

Repeat Antiphon "Lord, dost thou wash . . . no part in me."

Ps. "What I do, thou knowest not now: but thou shalt know hereafter."

Antiphon. "Lord, dost thou wash."

V

Antiphon. "If I, your Lord and Master, have washed your feet: how much more ought ye to wash one another's feet?"

Ps. 49. O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world. *Antiphon.* If I, your Lord.

VI

Antiphon. St. John 13. "By this shall all men know that ye are my disciples, if ye have love one to another." *Ps.* Jesus said unto his disciples. "By this shall all men know."

VII

Antiphon. 1 Cor. 13. Let these three abide in you, faith, hope and charity: but the greatest of these is charity.

Ps. Now abideth faith, hope, and charity, these three: but the greatest of these is charity.

Antiphon. Let these three.

VIII

The following Antiphon, with its verses, is never omitted. It is begun as the foot-washing nears its end, the preceding verses being omitted if need be.

Antiphon. 1 St. John 2, 3, 4. Where charity and love are, there is God.

Ps. The love of Christ joined us in one.

Ps. Let us rejoice and be glad in him.

Ps. Let us fear and love the living God.

Ps. And love one another in sincerity of heart.

Repeat Antiphon. Where charity and

love are, there is God. *Ps.* When, therefore, we are joined together. *Ps.* Let us see that we be not divided in spirit. *Ps.* Let all malicious wranglings and contentions cease. *Ps.* And let Christ our God be in the midst of us.

Repeat Antiphon. Where charity and love are, there is God. *Ps.* So may we with the blessed see. *Ps.* In glory thy countenance, Christ our God. *Ps.* Joy that is infinite and undefiled. *Ps.* For ever and for evermore. Amen.

19. Meanwhile the Celebrant proceeds to the Maundy. He girds himself with a towel; two Acolytes hold the bason and the water; the Sub-deacon takes the right foot of each man in turn. The Celebrant genuflects to each, and washes and dries the feet, while the Deacon holds out the towel.

20. After the Maundy the Celebrant washes and dries his hands in silence. Then all put on their maniples, and the Celebrant his chasuble, and go to the midst of the altar, where the Celebrant says:

Our Father, *secretly.*

Ps. And lead us not into temptation.

R. But deliver us from evil.

Ps. Thou hast charged, O Lord.

R. That we should diligently keep thy commandments.

Ps. Thou didst wash the feet of thy disciples.

R. Despise not the works of thine own hands.

Ps. Lord, hear my prayer.

R. And let my cry come unto thee.

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

COLLECT

WE beseech thee, O Lord, mercifully to assist this our bounden duty and service: and forasmuch as thou didst vouchsafe to wash the feet of thy disciples,

MAUNDY THURSDAY

despise not thou the works of thine own hands, which thou hast bidden us to follow: and mercifully grant that as we have this day washed away our outward defilements, so by thee we may inwardly be cleansed from all our offences: Who livest and reignest for ever and ever.

R. Amen.

After this prayer the twelve men make their reverence to the altar and return to their places.

21. When the Maundy is performed outside the Solemn Mass, the above order is to be observed, starting with the singing of the Gospel of the Mass.

22. After the Maundy, or if this is omitted the sermon, the Mass is continued in the usual way.

23. OFFERTORY. Ps. 118. The right hand of the Lord hath the pre-eminence, the right hand of the Lord bringeth mighty things to pass: I shall not die but live, and declare the works of the Lord.

24. SECRET

GRANT, we beseech thee, O Lord, holy Father, almighty, everlasting God: that he may render our sacrifice acceptable in thy sight, who as on this day commanded his disciples to do this in remembrance of himself, even Jesus Christ thy Son our Lord: Who liveth and reigneth with thee.

25. PREFACE of the Cross.

26. During the Canon after the words Who in the same night that he was betrayed, the words For our salvation and that of all the world, that is today are inserted.

27. At Agnus Dei the response Have mercy upon us is made three times. But the kiss of peace and the prayer which precedes it are omitted.

28. The communion devotions are omitted, and Holy Communion is given in the customary manner. First the Sacred Ministers receive, then the Clergy according to their order, and then the Servers. These

all come to the altar steps, and the people communicate as usual at the communion rail. If a great number approach the holy table, other Priests may assist the Celebrant at the administration, either at the rails or in some other suitable place.

29. The Communion Anthem may be sung during the Communion of the people.

30. COMMUNION.

St. John 13

The Lord Jesus, after he had supped with his disciples, and had washed their feet, said unto them: Know ye what I your Lord and Master have done to you? I have given you an example that ye should do as I have done to you.

To this Anthem may be added Psalms 23, 72, 104, 150, the Anthem being sung before each psalm and at the end.

31. When the people have communicated, the ciborium is placed on the corporal, and the ablutions are taken.

32. The Mass continues in the accustomed manner, but the Celebrant genuflects when he moves to and from the middle of the altar or passes before the Holy Sacrament. Further, when he says The Lord be with you, he turns to the people not from the middle but from the Gospel side.

33. POSTCOMMUNION

O LORD our God, who hast refreshed us with this life-giving sustenance, we beseech thee: that we, who observe this institution in the time of our mortal life, may obtain the benefit thereof in thy gift of immortality. Through.

34. Instead of Go forth in peace the versicle Let us bless the Lord is said, and then May it please thee.

35. The blessing is omitted. The Sacred Ministers put off their maniples, and the Celebrant changes his chasuble for a white cope.

36. In read Masses, which are permitted by the Ordinary, Mass ends in the usual way.

THE PROCESSION TO THE ALTAR OF REPOSE

and the Stripping of the Altars

1. *At the end of Mass there follows at once the Procession to the place of repose, where the ciborium for the communion on the next day is to be reserved.*

2. *Torches are lit and all procession is formed in the customary manner. If possible, a second Sub-deacon in tunicle carries the cross; otherwise, one of the Servers does so.*

The Celebrant, standing before the altar, puts incense into two thuribles without a blessing. He then kneels and thrice censes the Holy Sacrament.

He puts on the white humeral veil, goes up to the altar and genuflects; then, standing, he receives the ciborium which the Deacon hands to him, and covers it with the ends of the veil.

He comes down from the altar and proceeds under the canopy, two Acolytes continually censing the Holy Sacrament until they come to the place of repose.

The Sacred Ministers walk on either side of the Celebrant.

During the procession the hymn Of the glorious Body telling is sung up to, but not including, the verse Therefore we before him bending. If necessary the verses of the hymn are sung more than once.

3. *When they come to the place of repose, the Celebrant, assisted by the Deacon if necessary, places the ciborium on the altar, and puts on incense; he then kneels and censes the Holy Sacrament, and meanwhile the verse Therefore we before him bending is sung. The Deacon (or the Celebrant) puts the ciborium in the tabernacle or urn.*

4. *Afterwards, all kneel and adore the Holy*

Sacrament for a space in silence. At a given sign, the Celebrant and Sacred Ministers rise, and then, genuflecting to adore the Holy Sacrament, they return to the Sacristy. There they put off their white vestments, and the Celebrant and Deacon each put on a purple stole.

5. *If, however, more than one ciborium has to be removed, the Celebrant, or another Priest or a Deacon, vested in surplice, white stole and humeral veil, does this before the stripping of the altars. He is accompanied by two Servers with lights, and another carrying the canopy.*

6. *Then the Celebrant and the Sacred Ministers go and stand before the high altar. They make their reverence, and standing begin the stripping of the altars in this manner.*

The Celebrant says in a loud voice the following antiphon,

Ps. 22. They parted my garments among them: and upon my vesture did they cast lots,

and then the beginning of the psalm.

My God, my God, look upon me.

The Clergy take up the Psalm while the altars are stripped. If there are no other Clergy present, the rest of the Psalm is omitted.

The Celebrant and Ministers, or the Servers, strip all the altars save that on which the Holy Sacrament is reserved.

When all is finished, the Celebrant repeats the Antiphon They parted my garments, and all return to the Sacristy.

GOOD FRIDAY

1st Class

The Liturgy of the Passion and Death of our Lord

Station at Holy Cross in Jerusalem

1. *The altar is quite bare, without cross, candles or cloths.*
2. *In the absence of Sacred Ministers the Liturgy is performed by the Celebrant assisted by Servers. Otherwise those of the Clergy not directly engaged*
- in the Liturgy should assist in choir.*
3. *Priests assisting at the ceremony wear their choir habit. The Celebrant and Deacon wear amice, alb and girdle, with a black stole, while the Subdeacon is similarly vested, but without stole.*

THE FIRST PART OF THE LITURGICAL ACTION THE SYNAXIS

4. *The procession enters in silence.*
 5. *The assistant Clergy and Servers make their reverence to the altar with the Celebrant. Then, the Celebrant and Sacred Ministers alone prostrate themselves; the Servers kneel at choir benches, bowing profoundly, and all pray in silence for a space.*
 6. *When the signal is given, the Celebrant alone stands before the altar, the rest kneeling, and recites the following prayer with hands joined, and in the ferial tone.*
(For Prayer Book Collects and Epistle, see p. 76 below).
- being sanctified we may bear the image of heavenly grace. Through the same Christ our Lord. **R.** Amen.
7. *The Celebrant goes with the Sacred Ministers to the sedilia. Meanwhile a bare lectern is placed in the midst of the choir, and a Reader begins the first Lesson. All sit and listen. The Lesson begins without title, nor is Thanks be to God said at the end. If there is no Reader, the Celebrant stands and reads the Lesson himself.*

THE FIRST LESSON

Hosea 6.

COLLECT

O GOD, who by the passion of our Lord, thy Christ, didst destroy the inheritance of death, which had been handed down to all mankind; grant that we may be made like unto him; that as we must needs bear the image of our earthly nature, so by

THUS saith the Lord: In their affliction they will seek me early: Come, and let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the

Lord: his going forth is prepared as the morning, and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud: and as the early dew it goeth away. Therefore I have hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt offerings.

TRACT. Hab. 3. O Lord, I have heard thy speech, and was afraid: I have considered thy works, and was confounded. *Ps.* O Lord, revive thy work in the midst of the years: in the midst of the years make it known. *Ps.* In the time of confusion of my soul: in wrath, remember mercy. *Ps.* God came from Teman, and his Holy One from the thick woods of the mountains. *Ps.* His glory covered the heavens: and the earth was full of his praise.

8. When the tract is finished all rise. The Celebrant stands at the sedile and sings:

Let us pray:

the Deacon sings:

Let us bow the knee,

and all pray in silence for a while. Then the Deacon sings:

Arise,

and all do so. The Celebrant then recites the collect(s) with hands joined and in the ferial tone. (If there is no Deacon, the Celebrant remains in his place and says:

Let us pray,

Let us bow the knee,

and having prayed for a short time, kneeling and silently, he says:

Arise.

He then rises and says the Collect in the ferial tone, with joined hands.)

COLLECT

O GOD, who gavest unto Judas the punishment of his sin, and unto the thief the reward of his confession: mercifully grant unto us the fruits of our reconciliation unto thee; that, as in the passion of thy Son, our Lord Jesus Christ, those twain received each the reward of his own merits, so we, renouncing the error of our former ways, may be fulfilled with the grace of his resurrection: who liveth and reigneth with thee.

9. After the collect the second Lesson is read in the same manner as the first.

THE SECOND LESSON

Ex. 12. I-II

IN those days the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with

GOOD FRIDAY

water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover.

COLLECTS and EPISTLE for GOOD FRIDAY from the Book of Common Prayer.

COLLECT

ALMIGHTY GOD, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. **R.** Amen.

COLLECT

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ.

COLLECT

OMERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live: have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that

they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord: Who liveth and reigneth with thee and the Holy Spirit, one God, world without end. **R.** Amen.

EPISTLE

Hebrews 10. 1

BRETHREN: The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith: Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I: Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said: Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said he: Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies

be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before: This is the covenant that I will make with them after those days, saith the Lord: I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the Blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh: and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised); and let us consider one another to provoke unto love, and to good works: not forsaking the assembling of ourselves together as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

TRACT. Ps. 140. Deliver me, O Lord, from the evil man: and preserve me from the wicked man. *Ps.* Who imagine mischief in their hearts: and stir up strife all the day long. *Ps.* They have sharpened their tongues like a serpent: adder's poison is under their lips. *Ps.* Keep me, O Lord, from the hands of the ungodly: and preserve me from the wicked men. *Ps.* Who are purposed to overthrow my goings: the proud have laid a snare for me. *Ps.* And spread a net abroad with cords: yea, and set traps in my way. *Ps.* I said unto the Lord: Thou art my God: hear the voice of my prayers, O Lord. *Ps.* O Lord God, thou

strength of my health: thou hast covered my head in the day of battle. *Ps.* Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper: lest they be too proud. *Ps.* Let the mischief of their own lips fall upon the head of them; that compass me about. *Ps.* The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

10. After the second Lesson and Tract, three bare lecterns are placed on the floor of the choir on the Gospel side, and there follows the singing or reading of the Passion of our Lord Jesus Christ according to John. The singers must be at least in Deacon's orders, and are accompanied by two Acolytes without lights or incense. They make a reverence to the altar, and stand in front of the Celebrant. They bow low before him and he says in a low voice:

The Lord be in your hearts and your lips.
They reply Amen.

Then they reverence the altar once again, and proceed to the lecterns and there read or sing the Passion. (If there are no Assistant Clergy, the Celebrant reads or sings the Passion himself, in a clear and distinct voice.

Before he begins he bows low in the middle of the sanctuary, and says in a low voice:

The Lord be in my heart and lips. Amen.

Then, reverencing the altar, he goes to the Gospel side, and sings or reads the Passion from a bare lectern.)

11. The Gospel of the Passion and Death of the Lord according to John.

Prayer Book: 19. 1-37 (p 79).

Revised Rite: 18. 1-19. 42.

The Passion of our Lord Jesus Christ,
according to John. *St. John 18. 1*

AT that time: Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his

disciples. Judas then, having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them: ✠ Whom seek ye? **C.** They answered him: **S.** Jesus of Nazareth. **C.** Jesus saith unto them: ✠ I am he. **C.** And Judas also, which betrayed him, stood with them. As soon then as he had said unto them: I am he: they went backward, and fell to the ground. Then asked he them again: ✠ Whom seek ye? **C.** And they said: **S.** Jesus of Nazareth. **C.** Jesus answered: ✠ I have told you that I am he: if therefore ye seek me, let these go their way: **C.** That the saying might be fulfilled, which he spake: Of them which thou gavest me have I lost none.

Then Simon Peter having a sword drew it: and smote the high priest's servant: and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter: ✠ Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it? **C.** Then the band, and the captain, and officers of the Jews took Jesus and bound him: and led him away to Annas first, for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews: That it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door: and brought in Peter. Then saith the damsel that kept the door unto Peter: **S.** Art not thou also one of

this man's disciples? **C.** He saith: **S.** I am not. **C.** And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves: and Peter stood with them, and warmed himself.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him: ✠ I spake openly to the world: I ever taught in the synagogue, and in the temple, wither the Jews always resort: and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. **C.** And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying: **S.** Answerest thou the high priest so? **C.** Jesus answered him: ✠ If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

C. Now Annas had sent him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him: **S.** Art not thou also one of his disciples? **C.** He denied it, and said: **S.** I am not. **C.** One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith: **S.** Did not I see thee in the garden with him? **C.** Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment. And it was early: and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them, and said: **S.** What accusation bring ye against this man? **C.** They answered and said unto him: **S.** If he were not a malefactor, we would not have delivered him up unto thee. **C.** Then said Pilate unto them: **S.** Take ye him, and judge him according to your law. **C.** The

Jews therefore said unto him: **S.** It is not lawful for us to put any man to death. **C.** That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: **S.** Art thou the King of the Jews? **C.** Jesus answered him: **✠** Sayest thou this thing of thyself, or did others tell it thee of me? **C.** Pilate answered: **S.** Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? **C.** Jesus answered: **✠** My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. **C.** Pilate therefore said unto him: **S.** Art thou a King then? **C.** Jesus answered: **✠** Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth: every one that is of the truth heareth my voice. **C.** Pilate saith unto him: **S.** What is truth? **C.** And when he had said this, he went out again unto the Jews, and saith unto them: **S.** I find in him no fault at all. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? **C.** Then cried they all again, saying: **S.** Not this man, but Barabbas. **C.** Now Barabbas was a robber.

John 19. 1

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head: and they put on him a purple robe, and said: **S.** Hail, King of the Jews. **C.** And they smote him with their hands.

Pilate therefore went forth again, and saith unto them: **S.** Behold, I bring him

forth to you, that ye may know that I find no fault in him. **C.** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: **S.** Behold the man. **C.** When the chief priests therefore and officers saw him, they cried out, saying: **S.** Crucify him, crucify him. **C.** Pilate saith unto them: **S.** Take ye him, and crucify him: for I find no fault in him. **C.** The Jews answered him: **S.** We have a law, and by our law he ought to die, because he made himself the Son of God. **C.** When Pilate therefore heard that saying, he was the more afraid.

And went again into the judgment hall: and saith unto Jesus: **S.** Whence art thou? **C.** But Jesus gave him no answer. Then saith Pilate unto him: **S.** Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? **C.** Jesus answered: **✠** Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee hath the greater sin. **C.** And from thenceforth Pilate sought to release him. But the Jews cried out, saying: **S.** If thou let this man go, thou art not Caesar's friend. Whosoever maketh himself a king speaketh against Caesar. **C.** When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the Preparation of the Passover, and about the sixth hour, and he saith unto the Jews: **S.** Behold your King. **C.** But they cried out: **S.** Away with him, away with him, crucify him. **C.** Pilate saith unto them: **S.** Shall I crucify your King? **C.** The chief priests answered: **S.** We have no king but Caesar. **C.** Then delivered he him therefore unto them to be crucified.

And they took Jesus, and led him away.

GOOD FRIDAY

And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title: and put it on the cross. And the writing was: Jesus of Nazareth the King of the Jews. This title then read many of the Jews, for the place where Jesus was crucified was nigh to the city. And it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate: *S.* Write not, The King of the Jews: but that he said: I am the King of the Jews. *C.* Pilate answered: *S.* What I have written, I have written.

C. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts: to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves: *S.* Let us not rend it, but cast lots for it, whose it shall be. *C.* That the Scripture might be fulfilled, which saith: They parted my raiment among them: and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother: *✠* Woman, behold thy son. *C.* Then saith he to the disciple: *✠* Behold thy mother. *C.* And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: *✠* I thirst. *C.* Now there was set a vessel full of vinegar. And they filled a sponge with vinegar, and

put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said: *✠* It is finished. *C.* And he bowed his head, and gave up the ghost. *(Here genuflect and pause awhile.)*

The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers: and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record: and his record is true. And he knoweth that he saith true: that ye might believe. For these things were done, that the Scripture should be fulfilled: A bone of him shall not be broken. And again another Scripture saith: They shall look on him whom they pierced.

(End of Prayer Book Passion.)

And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden: and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore, because of the Jews' Preparation day, for the sepulchre was nigh at hand.

THE SECOND PART OF THE LITURGY

THE SOLEMN PRAYERS

12. *At the end of the Passion the Celebrant puts on a black cope, and the Deacon and Subdeacon dalmatic and tunicle of the same colour.*

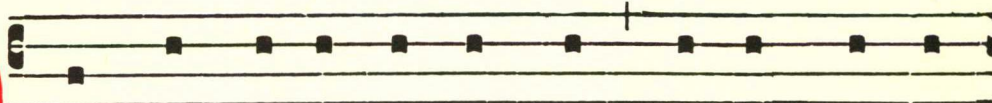
Meanwhile two Acolytes spread one cloth only upon the altar, and place the missal in the middle.

Then the Celebrant and Sacred Ministers go to the altar. The Celebrant kisses it, and begins the Solemn Prayers, the Sacred Ministers standing by his side.

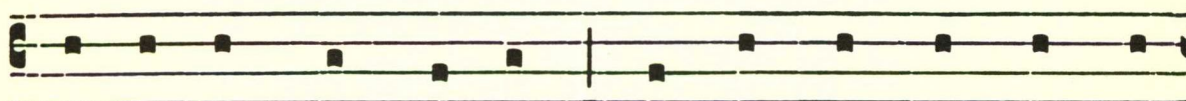
13. *The Solemn Prayers are sung in this manner: the Preface is sung with joined hands, to the tones as set. The Celebrant then sings Let us pray, and the Deacon responds Let us bow the knee. A silence is kept for a space and then the Deacon sings Arise. (If there is no Deacon, the Celebrant takes his part.) The prayer is recited in the ferial tone with hands extended.*

I. For the Holy Church

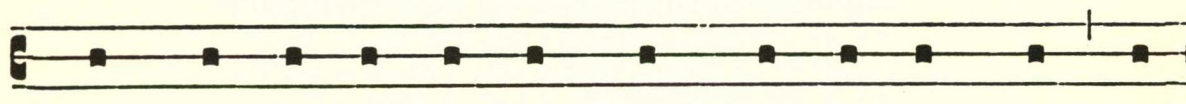
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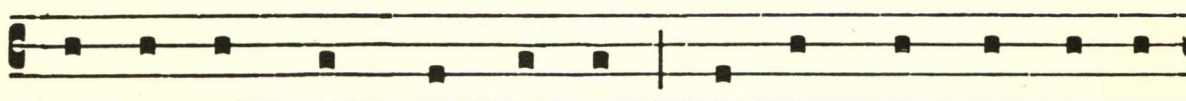
EAR-LY be-lóv-ed bré-thren, let us pray for



the hó-ly Chúrch of Gód : that the Lórd our Gód may

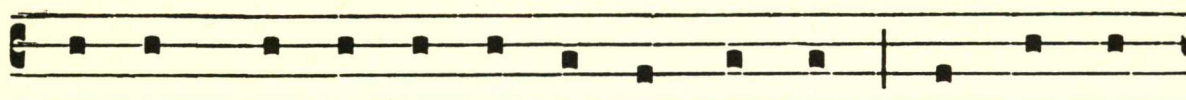


vouch-sáfe to pre-sérve it through-óut all the wórld in

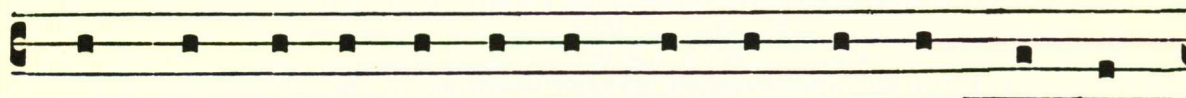


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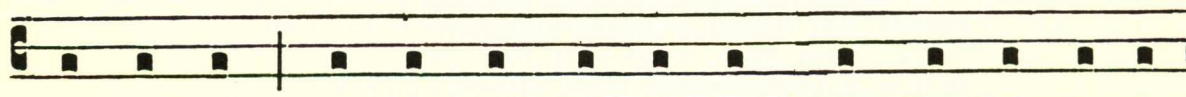
GOOD FRIDAY



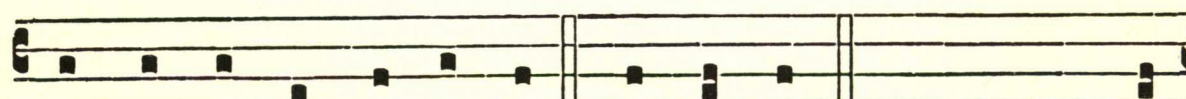
it ál prin-ci-pá-li-ties and pów-ers : and that he



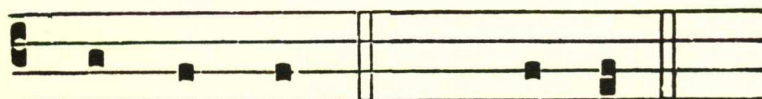
may gránt un-to us to dwéll in such qúi-et and tran-



quíl-li-ty that we may dú-ly shew fórth the gló-ry of



Gód the Fá-ther Almíghty. Let us práy. *Deacon.* Let us



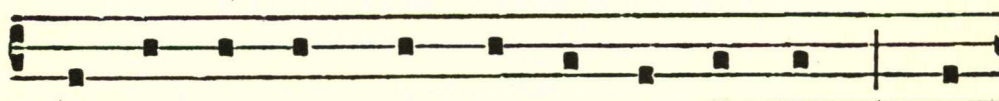
bów the knée. *Rz.* A-ríse.

ALMIGHTY and everlasting God, who hast in Christ made manifest thy glory unto all mankind: we beseech thee that thou wouldest preserve those things which of thy mercy thou hast created; that

thy Church being spread abroad through all the world may steadfastly abide in the confession of thy holy Name. Through the same. *Rz.* Amen.

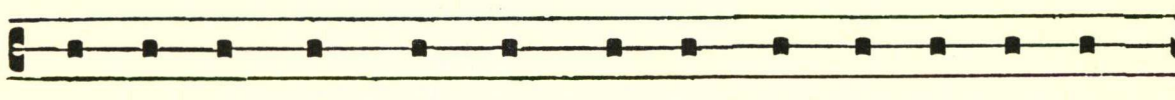
2. For the Chief Bishop

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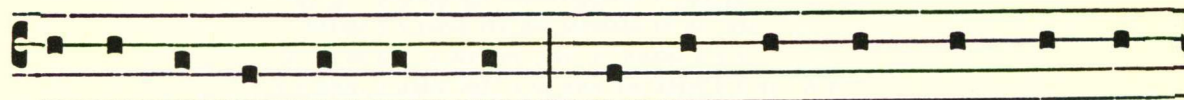


ET us práy líke-wise for *N.* our Bísh-op: that

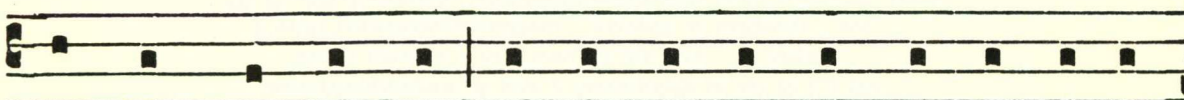
GOOD FRIDAY



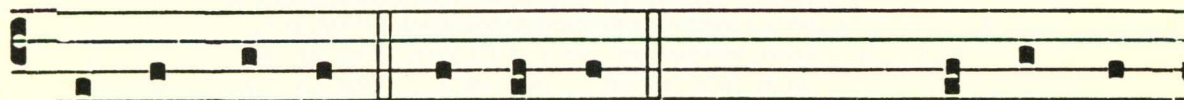
like as the Lórd our Gód hath ap-póint-ed him to the



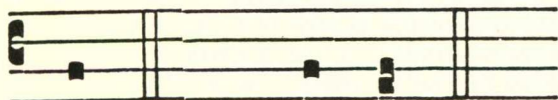
óffice of a bí-shop-rick, so he may pre-sérve him in



all péace and sáfe-ty for the góv-ern-ance of the hó-ly



péo-ple of Gód. Let us práy. *Deacon.* Let us bów the



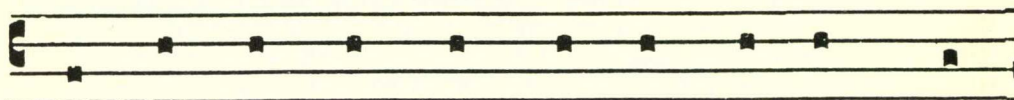
knée. *Rz.* A-ríse.

ALMIGHTY and everlasting God, in whose counsels all things are established: we beseech thee to have respect unto our prayers and to defend thy servant who hath been chosen to be our Bishop; that

the Christian people which acknowledgeth thee to be its creator and guide may so prosper by his care that it may continually bring forth with increase the fruits of its profession. Through.

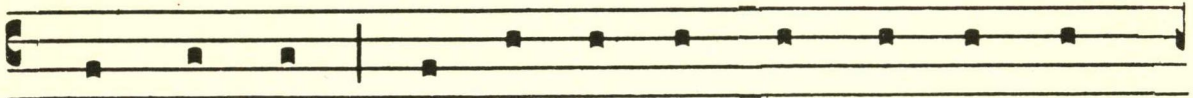
3. For all Orders and Estates of the Faithful

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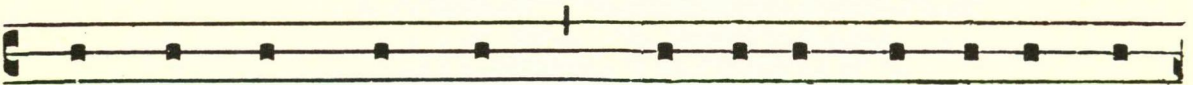


ET us práy líke-wise for all Bishops, Priests

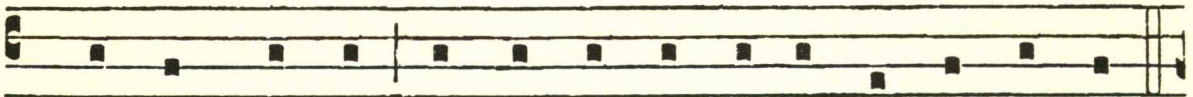
GOOD FRIDAY



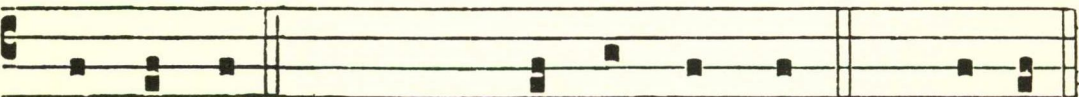
and Déa-cons; for all Súb-dea-cons, Á-co-lytes,



Éx-or-cists, Réa-ders, Dóorkeepers, Conféssors, Vír-



gins and Wídwows: and for áll the e-lect péo-ple of Gód.

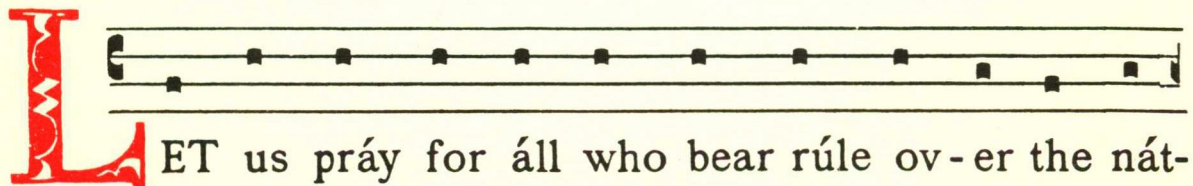


Let us práy. *Deacon.* Let us bów the knée. *Rz.* Aríse.

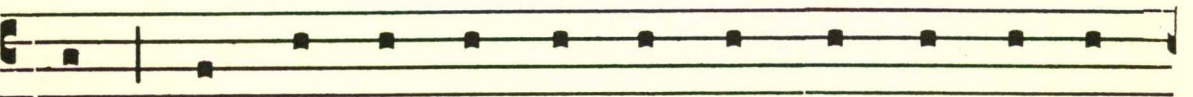
ALMIGHTY and everlasting God, by whose spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy

Church; that every member of the same in his vocation and ministry may truly and godly serve thee. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee. *Rz.* Amen.

4. For Rulers and Governors

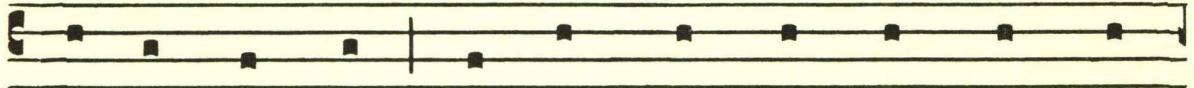


LET us práy for áll who bear rúle ov-er the nát-

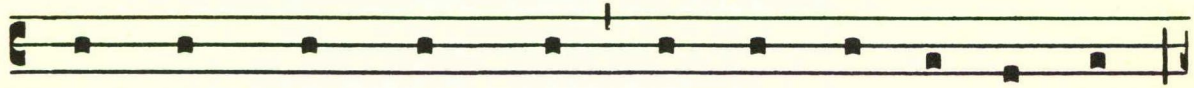


ions, and for áll in an-y óf-fice and au-thór-

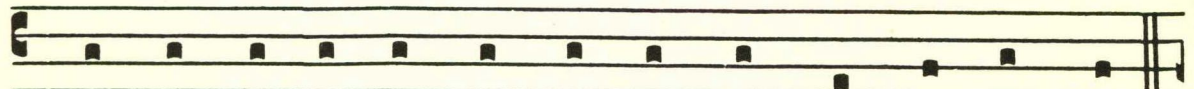
GOOD FRIDAY



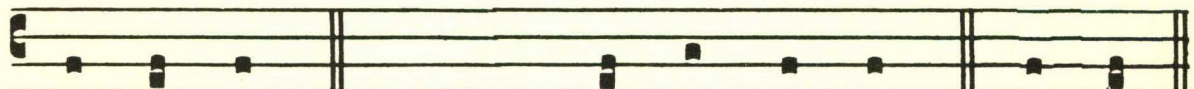
i - ty there-ín: that the Lórd our Gód would di-



réct their heárts and mínds ac-córd-ing to his wíll,



to the preservát - ion of our per-pét - u - al peáce.



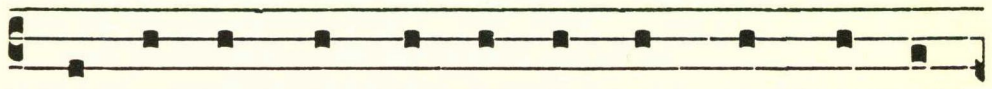
Let us práy. *Deacon.* Let us bów the knee. *R.* A - ríse.

ALMIGHTY and everlasting God, in whose hand is the dominion of all things, and the governance of all kingdoms: look down in mercy upon those who are set

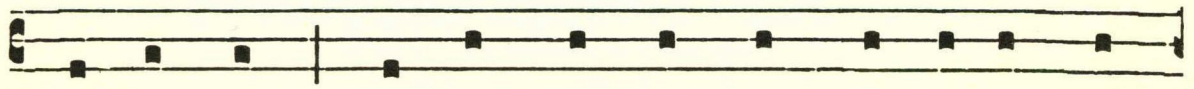
in authority over us; that by the protection of thy right hand, both true religion and the safety of the nations may everywhere stand unshaken. Through. *R.* Amen.

5. For Catechumens

L

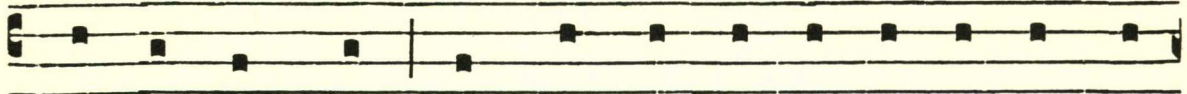


ET us práy líkewise for all them that are cá-

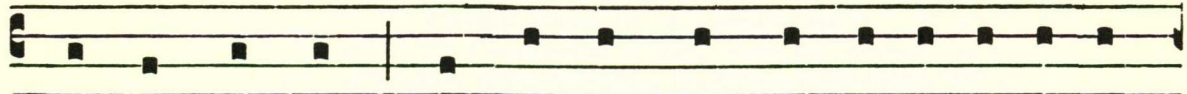


te-chú-mens: that the Lórd our Gód may ó-pen the

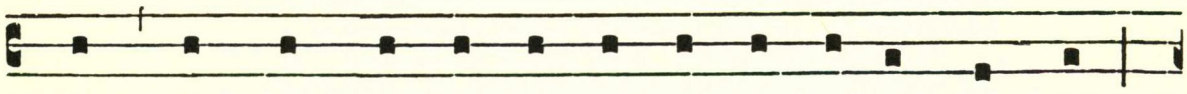
GOOD FRIDAY



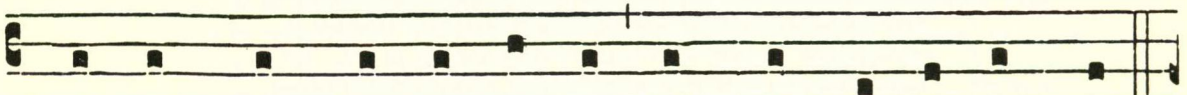
éars of their héarts that they may én-ter in at the gáte



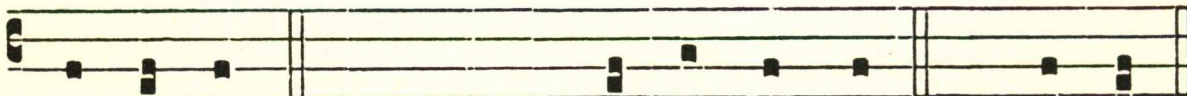
of his mér-cy ; that by the wásh-ing of re-gé-ne-rá-



tion they may ob-táin the re-mís-sion of all their síns,



and be found fáithful sérvants of Chríst Jé-sus our Lórd.



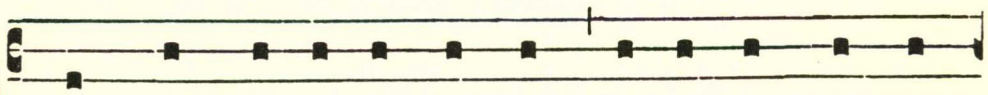
Let us práy. *Deacon.* Let us bów the knée. *Rz.* A-ríse.

ALmighty and everlasting God, who dost ever increase thy Church with the abundance of a new generation: we beseech thee that thou wouldst multiply in faith and understanding them that are being taught

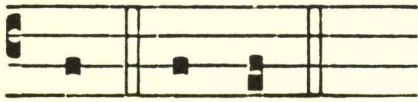
in thy holy word; that being renewed in the water of Baptism they may be numbered among the sons of thine adoption. Through. *Rz.* Amen.

6. For the Needs of the Faithful

D



EAR-LY be-lów-ed bréthren, let us pray líkewise

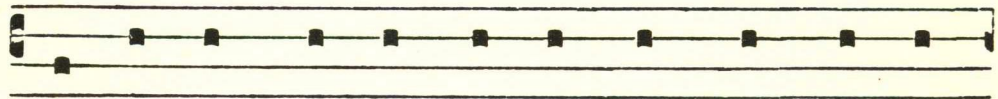


knée. A-ríse.

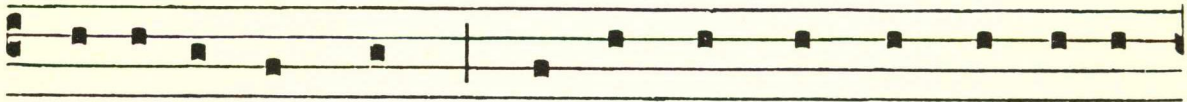
ALmighty and everlasting God, the comforter of them that mourn, the strength of them that travail: we beseech thee to hear the prayers of them that in any necessity make their supplications unto thee; that in all their troubles and adversities they may rejoice in the present succour of thy loving-kindness. Through. *R.* Amen.

7. For the Unity of the Church

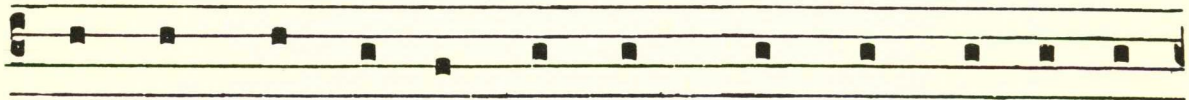
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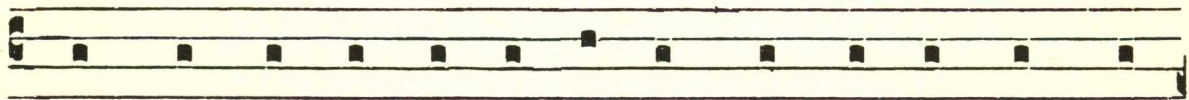
ET us pray líke-wise for all them that are in



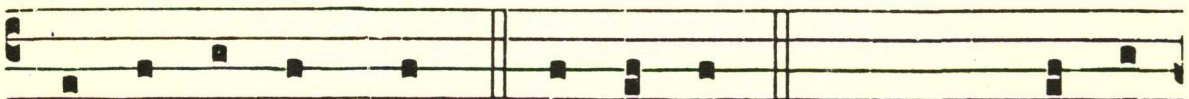
hé-re-sy and schísm : that the Lórd our Gód may de-lí-



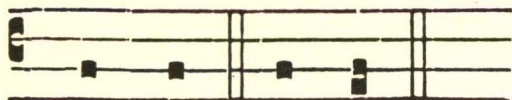
ver them from all false dóc-trines, and vóuch-safe to re-



store them to their hó-ly mó-ther the Cá-tho-lic and



Á-pos- tó- lic Chúrch. Let us pray. *Deacon.* Let us bów

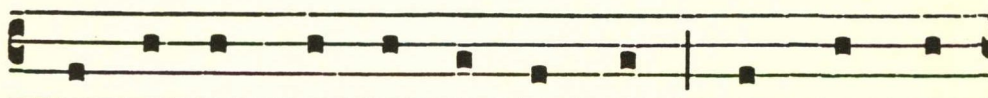


the knée. A-ríse.

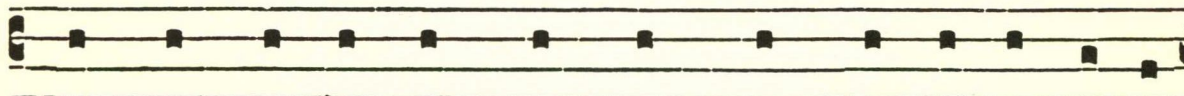
ALMIGHTY and everlasting God, who wouldst not that any should perish, but rather that they should be saved: we beseech thee mercifully to look upon them that are deceived by the crafts of the devil; that the hearts of them which have gone astray may be delivered from their perversities and restored to the way of truth and to the unity of thy holy Church. Through. *R.* Amen.

8. For the Conversion of the Jews

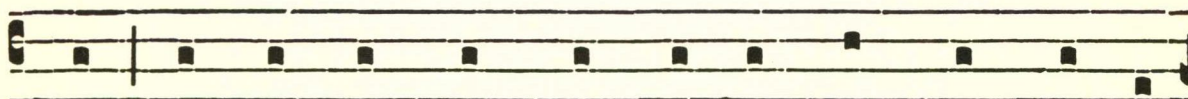
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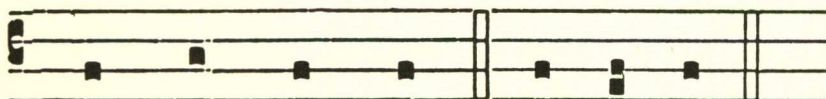
ET us pray likewise for the Jews: that the Lórd



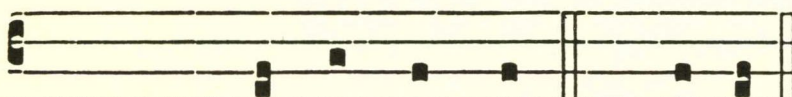
our Gód may re-móve from their heárts the véil of ún-be-



léf; and that they may cóme to the knów-ledge of Jé-



sus Chríst our Lórd. Let us práy.



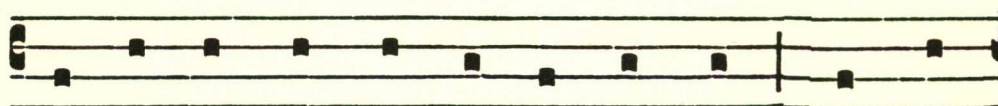
Deacon. Let us bów the knée. *R.* Aríse.

GOOD FRIDAY

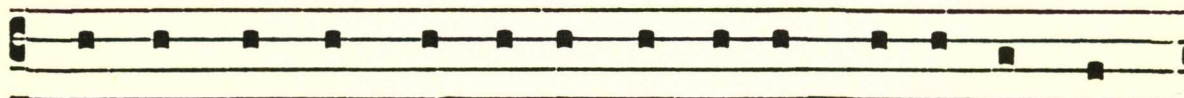
ALMIGHTY and everlasting God, who extendest even to the Jews the abundance of thy mercy: graciously hear the prayers which we offer unto thee for the blindness of the hearts of this people; that acknowledging Christ Jesus, the light of thy truth, they may yet be delivered from the darkness of their ignorance. Through the same. **R.** Amen.

9. For the Conversion of the Heathen

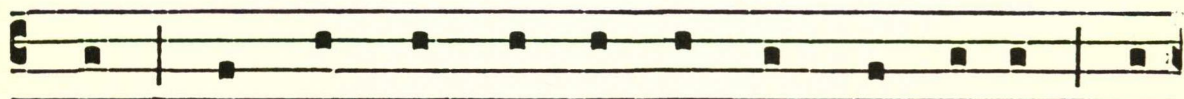
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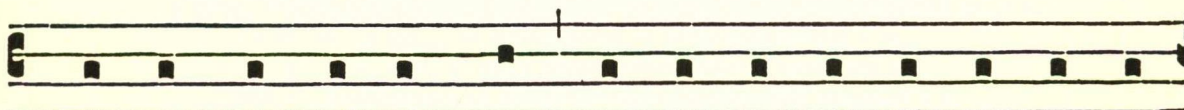
ET us pray líke-wise for the héa-then : that God



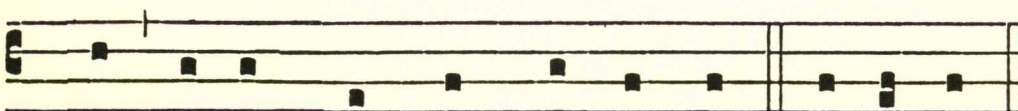
Al-mígh-ty may take a-wáy the i- ní- qui-ty of their



heárts; that they may túrn a-wáy from their í- dols to

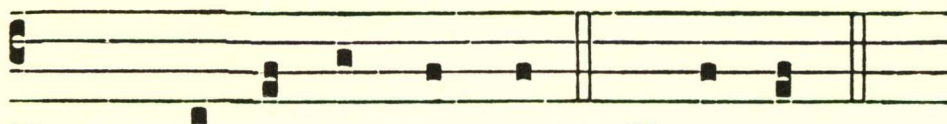


the trúe and lív-ing Gód and to his ón- ly- be- gót-ten



Són Jé-sus Chríst our Lórd & Gód. Let us pray.

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Deacon. Let us bów the knée. *Ry.* A- rise.

ALMIGHTY and everlasting God, who desirest not the death of a sinner but rather that he should turn from his wickedness and live: mercifully accept our prayers; that the heathen being delivered from the worship of idols may be united to thy holy Church to the honour and glory of thy Name. Through. *Ry.* Amen.

THE THIRD PART OF THE LITURGY

THE VENERATION OF THE CROSS

14. *The Celebrant and the Sacred Ministers return to the sedilia where the Celebrant takes off his cope, and the Ministers their dalmatic and tunicle.*

The Cross should be a fairly large Crucifix, covered with an easily removable violet veil.

15. *All stand as the Crucifix is carried into the midst of the choir from the Sacristy. The Celebrant and Subdeacon remain at the sedilia, while the Deacon with the Acolytes carry the Crucifix into the church in procession, the Acolytes going first, followed by the Deacon with the cross, between two more acolytes, carrying lighted candles. As they arrive in the choir the Celebrant and Subdeacon, go to meet them, and, in front of the middle of the altar the Celebrant takes the Crucifix from the Deacon.*

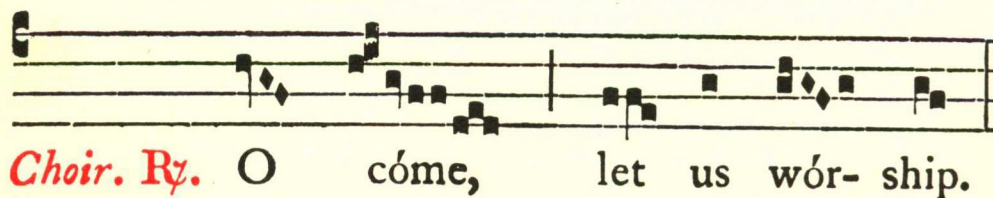
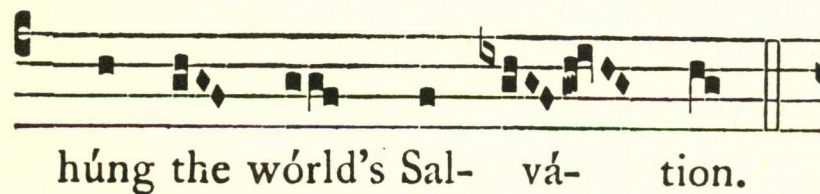
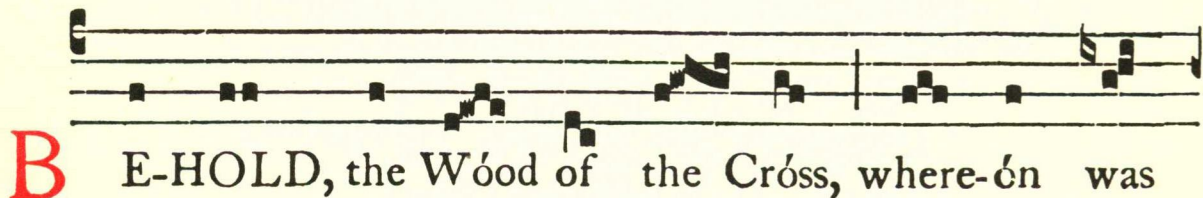
(If there is only one Priest, he goes himself into the Sacristy to fetch the Crucifix).

16. *The Celebrant stands at the Epistle side on the pavement, and facing the people uncovers a little of the top of the Cross, singing Behold the wood of the Cross, and the Sacred Ministers may join in with on which was hung the world's salvation. The choir respond O come let us worship, still standing. After the response all kneel for a moment in adoration.*

The Celebrant goes up to the epistle side of the footpace, and uncovers the right arm of the Cross, and raises it a little (the Sacred Ministers helping him to lift it, if necessary), and sings again Behold the wood, etc., on a slightly higher note, and all proceeds as above.

Finally the Celebrant goes to the middle of the footpace and entirely uncovers the Cross, and sings Behold the wood, etc., raising it a little more. And all as before.

The two Acolytes with their candles take up their position on either side of the Celebrant.



GOOD FRIDAY

17. *After the uncovering of the Cross comes the Veneration. The Celebrant gives the Cross to two acolytes who stand on the footpace in the middle of the altar holding it by the arms so that the foot of the Crucifix rests upon the footpace itself. Two other Acolytes with lighted candles kneel on the top step facing the Crucifix.*

The Celebrant venerates first, then the Sacred Ministers, then the Assistant Priests in choir (if any), then the Servers. All these take off their shoes, if this is convenient. They approach the Cross one after the other, with three single genuflections, and kiss the feet of the Crucifix.

18. *For the Veneration of the people, the Acolytes, escorted by two other Servers with lighted candles, carry the Cross down to the chancel steps, and there support it in the same fashion. The faithful pass before the Cross in procession and with one single genuflection kiss the feet of the Crucifix.*

19. *Meanwhile the Reproaches are sung by the choir; the Sacred Ministers and those who have already venerated the Cross sit and listen. The singing of the Reproaches only goes on long enough to cover the action of the veneration, but it always ends with the doxology To the Trinity be glory.*

The Reproaches

I

✠. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

✠. Because I brought thee forth from the land of Egypt: thou hast prepared a Cross for thy Saviour.

✠. Hágios o Theós.

✠. Holy God.

✠. Hágios íschyros.

✠. Holy mighty.

✠. Hágios athánatos, eléison imas.

✠. Holy and immortal, have mercy upon us.

✠. Because I led thee through the desert forty years, and fed thee with manna, and brought thee into a land exceeding good: thou hast prepared a Cross for thy Saviour.

✠. Hágios o Theós.

✠. Holy God.

✠. Hágios íschyros.

✠. Holy mighty.

✠. Hágios athánatos, eléison imas.

✠. Holy and immortal, have mercy upon us.

✠. What more could I have done unto thee that I have not done? I indeed did plant thee, O my vineyard, with exceeding fair fruit: and thou art become very bitter unto me: for vinegar, mingled with gall,

thou gavest me when thirsty: and hast pierced with a spear the side of thy Saviour.

✠. Hágios o Theós.

✠. Holy God.

✠. Hágios íschyros.

✠. Holy mighty.

✠. Hágios athánatos, eléison imas.

✠. Holy and immortal, have mercy upon us.

II

✠. I did scourge Egypt with her first-born for thy sake: and thou hast scourged me and delivered me up.

✠. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

✠. I led thee forth out of Egypt, drowning Pharaoh in the Red Sea: and thou hast delivered me up unto the chief priests.

✠. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

✠. I did open the sea before thee: and thou hast opened my side with a spear.

✠. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

✠. I did go before thee in the pillar of

GOOD FRIDAY

cloud: and thou hast led me unto the judgment-hall of Pilate.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. I did feed thee with manna in the desert: and thou hast stricken me with blows and scourges.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. I did give thee to drink the water of life from the rock: and thou hast given me to drink but gall and vinegar.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. I did smite the kings of the Canaanites for thy sake: and thou hast smitten my head with a reed.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. I did give thee a royal sceptre: and thou hast given unto my head a crown of thorns.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

V. I did raise thee on high with great power: and thou hast hanged me upon the gibbet of the Cross.

R. O my people, what have I done unto thee, or wherein have I wearied thee? Testify against me.

III

V. We worship thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.

Ps. 67. God be merciful unto us and bless us:

R. And shew us the light of his countenance, and be merciful unto us.

V. We worship thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.

IV

R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

HYMN V. Sing, my tongue, the glorious battle, sing the ending of the fray; now above the Cross, the trophy, sound the loud triumphant lay: tell how Christ, the world's Redeemer, as a Victim won the day.

R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

V. God in pity saw man fallen, shamed and sunk in misery, when he fell on death by tasting fruit of the forbidden tree: then another Tree was chosen which the world from death should free.

R. Sweetest wood, and sweetest iron, sweetest weight is hung on thee.

V. Thus the scheme of our salvation was of old in order laid: that the manifold deceiver's art by art might be outweighed: and the lure the foe put forward into means of healing made.

R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

V. Therefore when the appointed fullness of the holy time was come, he was sent, who maketh all things, forth from God's eternal home: thus he came to earth, incarnate, offspring of a maiden's womb.

R. Sweetest wood.

V. Lo! he lies an infant weeping, where

GOOD FRIDAY

the narrow manger stands: while the Mother-maid his members wraps in mean and lowly bands: and the swaddling clothes is winding round his helpless feet and hands.

R. Faithful Cross.

V. Thirty years among us dwelling, his appointed time fulfilled, born for this, he meets his passion, for that this he freely willed; on the Cross the Lamb is lifted where his life-Blood shall be spilled.

R. Sweetest wood.

V. He endured the nails, the spitting, vinegar, and spear, and reed; from that holy Body broken Blood and Water forth proceed: earth, and stars, and sky, and ocean by that flood from stain are freed.

R. Faithful Cross, above all other, one and only noble Tree: none in foliage, none in blossom, none in fruit thy peer may be.

V. Bend thy boughs, O Tree of glory! thy relaxing sinews bend; for a while the ancient rigour that thy birth bestowed, suspend: and the King of heavenly beauty on thy bosom gently tend.

R. Sweetest wood and sweetest iron, sweetest weight is hung on thee.

V. Thou alone wast counted worthy this world's ransom to uphold: for a ship-wrecked race preparing harbour, like the Ark of old: with the sacred Blood anointed from the smitten Lamb that rolled.

R. Faithful Cross.

V. To the Trinity be glory everlasting, as is meet: equal to the Father, equal to the Son, and Paraclete: Trinal Unity, whose praises all created things repeat.

Amen.

R. Sweetest wood.

THE FOURTH PART OF THE LITURGY

THE COMMUNION

20. *After the Veneration, the Cross is carried back by the two Acolytes and attendant Servers to the altar, and there is placed in the middle, high enough for it to be seen by all the congregation, while at the same time not obstructing the Celebrant in the conduct of the subsequent ceremonies. The lighted candles are set down on the altar.*

21. *The Celebrant and Deacon take off their black stoles, and put on purple vestments—the Celebrant in stole and chasuble, the Deacon stole and dalmatic, and the Subdeacon tunicle only.*

22. *The Deacon spreads the corporal; one of the Acolytes puts the vessel of water and a purificator on the altar, and the missal on the Gospel side.*

(If the Celebrant is alone, he spreads the corporal himself.)

23. *While the Blessed Sacrament is carried from the place of repose, the Celebrant and Subdeacon, Assistant Priests and the people stay in their places in silence.*

The Deacon and two Acolytes, and one other to bear the canopy, go to the altar of repose, at which two candlesticks are ready with lighted candles. They genuflect, and the Deacon takes the ciborium from the urn. He puts on a white humeral veil, and covers the ciborium with the ends, and so returns to the high altar. In the absence of a Deacon, these things are done by the Celebrant, assisted by Servers.

24. *They return in the same order as they came out, the Acolytes with candles going first. The canopy is carried over the Holy Sacrament. All kneel, and in the meanwhile the choir sing these Antiphons.*

1. We adore thee, O Christ, and we bless thee, because by thy Cross thou hast redeemed the world.

2. As by a tree we were brought into bondage, so by the cross we have been

delivered; by the fruit of a tree were we beguiled, by the Son of God have we been redeemed.

3. O Saviour of the world, be our salvation: thou who by thy cross and precious Blood hast redeemed us, come to our aid, O our God, we entreat thee.

25. *When they have arrived at the high altar, the Deacon places the ciborium on the corporal, and the Acolytes put the candlesticks on the altar. They genuflect and the Deacon takes off the humeral veil, and goes to the Epistle side of the altar. The acolytes descend to the lowest step on either side and genuflect there.*

26. *The Celebrant and Subdeacon go to the altar and kneel there. They rise, go up to the altar where they are joined by the Deacon. They genuflect and the Celebrant recites audibly (but does not sing) with joined hands:*

Let us pray. As our Saviour Christ hath commanded and taught us, we are bold to say:

The Celebrant, with joined hands, and the congregation continue:

OUR Father which art in heaven;
Hallowed be thy name.

Thy kingdom come.

Thy will be done, in earth as it is in heaven.

Give us this day our daily bread:

And forgive us our trespasses,

As we forgive them that trespass against us.

And lead us not into temptation;

But deliver us from evil.

Amen.

27. *The Celebrant recites in an audible voice the prayer:*

DELIVER us, O Lord, we beseech thee, from all evils, past, present, and to come: and at the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with thy blessed Apostles, Peter and Paul, and with Andrew, and all thy Saints *(he does not sign himself with the paten)*, graciously grant us peace in all our days: that by thine availing mercy, we may ever both be free from sin and safe from all distress. Through the same Jesus Christ, thy Son, our Lord: Who liveth and reigneth with thee, in the unity of the Holy Ghost, God, for ever and ever.

All reply Amen.

28. He bows with hands joined upon the altar and recites in a low voice the prayer:

O LORD JESU CHRIST, I, thine unworthy servant, do presume to take thy Body, but let not this act be to my judgment and damnation: rather, of thy mercy let it ward me in body and soul, and shew thy healing forth in me: Who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen.

29. Then he uncovers the ciborium, genuflects, and takes one of the consecrated Hosts with his left hand and says three times:

Lord I am not worthy that thou shouldst come under my roof, but speak the word only and my soul shall be healed.

30. Then he signs himself with the Host and says in a low voice:

The Body of our Lord Jesus Christ which was given for me preserve my body and soul unto everlasting life. Amen.

He reverently receives Holy Communion, and pauses for awhile in silent prayer.

31. Holy Communion is given in the usual way. Priests receiving Holy Communion wear a purple stole.

32. During the administering of Holy Communion the choir may sing Ps. 22. My God, my God, why hast thou forsaken me, or some other suitable chant.

33. After the administering of Holy Communion, the Priest washes his fingers, in silence and puts the ciborium back into the tabernacle.

34. The Celebrant then stands at the middle of the altar with the Sacred Ministers on either side, and recites in the ferial tone with joined hands these three prayers. All stand and recite after each of them.

Let us pray.

WE beseech thee, O Lord, that thine abundant blessing may be upon thy people, who have had the passion and death of thy Son in devout remembrance: and that they may receive thy pardon and the gift of thy comfort, that they may increase in faith, and lay hold on eternal salvation. Through the same Christ our Lord. **R.** Amen.

Let us pray.

ALMIGHTY and most merciful God, who by the blessed passion and death of thy Christ hast redeemed us: preserve in us the work of thy mercy, that as we have partaken of these holy mysteries, so we may ever live in devotion to thy service. Through the same Christ our Lord. **R.** Amen.

Let us pray.

CALL to remembrance, O Lord, thy tender mercies, and through thine everlasting protection sanctify thy servants, for whom Christ thy Son did by the shedding of his Blood institute this paschal sacrament. Through the same Christ our Lord. **R.** Amen.

35. They then go down to the pavement, genuflect and return to the Sacristy, accompanied by the Servers.

36. Later the Holy Sacrament is carried without ceremony to the place where it is to be reserved, and a light is burnt before it. The altar is stripped.

HOLY SATURDAY

1st Class

Collect, Epistle and Gospel for Easter Even

(From the Prayer Book)

THE COLLECT

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

THE EPISTLE

1 Peter 3. 17

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God), by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels and authorities and powers

being made subject unto him.

THE GOSPEL

Matthew 27. 57

WHEN the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

THE EASTER VIGIL

Station at St. John Lateran

The Blessing of the New Fire

1. *At a convenient time, namely one which will allow the Solemn Mass of the Easter Vigil to begin about midnight, the altars are covered with linen cloths, but the candles remain unlit until the beginning of Mass. Meanwhile fire is struck from flint outside the church, and coals are kindled from it.*

2. *The Priest is vested in amice, alb, girdle, stole and purple cope, or remains without chasuble.*

The Sacred Ministers wear amice, alb and girdle, the Deacon stole and dalmatic, and the Subdeacon tunicle of the same colour.

3. *The Ministers stand by with cross, holy water and incense; and either before the door, or at the entrance of the church, or inside it, namely where the people can best follow the holy rite, the Priest blesses the new fire, saying in the ferial tone:*

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

O GOD, who through thy Son, who is the true cornerstone, hast bestowed upon thy faithful people the fire of thy brightness: we beseech thee that thou wouldest sanctify this new fire, now struck by us from the flintstone, to be profitable to our service: and grant unto us that by this paschal feast we may be so inflamed with heavenly desires, that we may with pure hearts and minds attain unto the feast of thy eternal brightness. Through the same Christ our Lord.

℟. Amen.

Then he sprinkles the fire thrice, saying nothing.

4. *An Acolyte takes some of the blessed coals, and sets them in the censer; the Priest puts incense from the boat into the censer, blessing it in the accustomed manner, and censes the fire thrice.*

The Blessing of the Paschal Candle

5. *When the new fire has been blessed, an Acolyte carries the paschal candle into the midst before the Priest, who cuts a cross on it with a stylus between the holes which have been made for the insertion of the grains of incense. Then above this he cuts the Greek letter Alpha, and below it the letter Omega, and between the arms of the cross four numerals giving the current year, saying meanwhile:*

1. Christ yesterday and today

(cutting the upright stroke)

2. the Beginning and the End

(cutting the transverse stroke)

3. Alpha

(cutting the letter Alpha above the upright stroke)

4. and Omega

(cutting the letter Omega below the upright stroke)

5. His are all times

(cutting the first numeral of the current year in the top left-hand corner of the cross)

6. and all ages

(cutting the second numeral in the top right-hand corner of the cross)

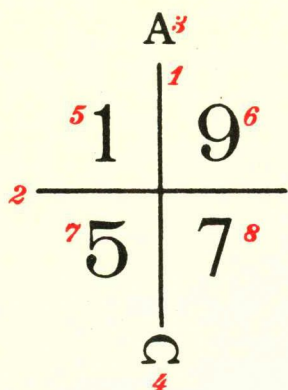
7. To him be glory and dominion

(cutting the third numeral in the bottom left-hand corner of the cross)

8. through all the ages of eternity. Amen.

(cutting the fourth numeral in the bottom right-hand corner of the cross).

HOLY SATURDAY



6. *The cutting of the cross and of the other symbols having been done, the Deacon offers the Priest the grains of incense, which, if they have not been blessed, the Celebrant sprinkles thrice and censes thrice, saying nothing. Then he fixes the five grains in the holes previously prepared, saying meanwhile:*

1. By his holy
2. and glorious wounds
3. Christ our Lord
4. guard us
5. and preserve us. Amen.

1
4 2 5
3

7. *Then the Deacon (or a Server) hands the Priest*

a small candle, lit from the new fire, and with it he lights the paschal candle, saying:

The Light of Christ, who riseth gloriously,

Drive out all darkness from each heart and mind.

8. *Then the Priest blesses the lighted paschal candle, saying in the ferial tone:*

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

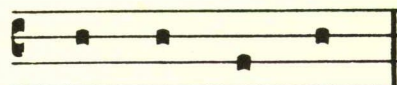
WE beseech thee, almighty God, to pour down on this lighted candle the abundance of thy blessing: and as thou, thyself unseen, art the regenerator of all mankind, so now we pray thee kindle a light to lighten our darkness; that both our sacrifice to be offered on this night may be made bright by the inward presence of thy holy light, and that all places wheresoever light shall be brought from this mystery here sanctified by us, may by the same be relieved from the crafts and assaults of the devil, and filled with the mighty power of thy heavenly majesty. Through Christ our Lord. *R.* Amen.

9. *Meanwhile all the lights in the church are extinguished.*

The Solemn Procession and the Paschal Proclamation

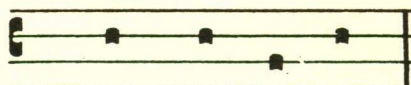
10. *Then the Deacon, vested in a white dalmatic, takes the lighted paschal candle, and a procession is formed: the Thurifer goes first, and there follow the Subdeacon with the cross, then the Deacon with the lighted candle, and immediately behind him the Celebrant, and then the Clergy in their order, and the people. (If there is no Deacon, the Celebrant himself vests in this way. A Server carries the cross.)*

11. *When the Deacon has entered the church, he raises the blessed paschal candle, standing upright, and sings alone:*



The líght of Chríst.

To which all the others, genuflecting towards the paschal candle, reply:



R. Thánks be to God.

HOLY SATURDAY

And the Priest lights his own candle from the paschal candle (or a Server does it for him.)

Proceeding to the middle of the church, the Deacon there in like manner sings in a higher tone:

The light of Christ,

to which all genuflecting reply:

Thanks be to God.

And from the paschal candle are lit the candles of the Clergy. The third time he proceeds before the altar in the midst of the choir, and again sings, in a still higher tone:

The light of Christ,

to which the third time all as before genuflecting reply:

Thanks be to God.

And from the paschal candle are lit the candles of the congregation and the lights of the church.

12. *Then the Priest goes to his place in the choir at the Epistle corner; the Subdeacon with the cross stands on the Gospel side; the Clergy occupy their places in the stalls.*

The Deacon puts the paschal candle on a small support in the midst of the choir, and receiving the

book, asks a blessing from the Celebrant as at the Gospel; the Celebrant saying:

The Lord be in thy heart and lips, that rightly and meetly thou mayest proclaim his paschal praise: In the name of the Father, and of the Son, **✠** and of the Holy Ghost. *The Deacon replies:* Amen.

(If there is no Deacon the Priest does this. He then goes to the credence, takes the book, and says at the foot of the altar:

Bid, Lord a blessing—

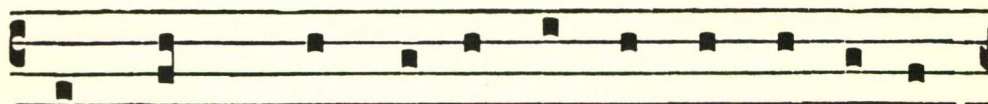
The Lord be in my heart and lips, that rightly and meetly I may proclaim his paschal praise. Amen.)

He then goes to the lectern, which is covered with a white hanging, and places the book thereon, and censes it. Then going round the paschal candle, he also censes this.

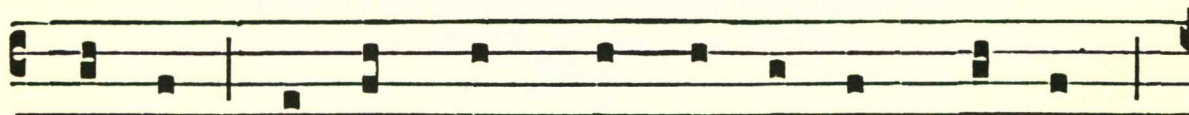
He stands with the paschal candle in front of him, the altar on his right and the nave on his left, and sings the Paschal Proclamation. All stand as for the Gospel. It is fitting that the Clergy and people should hold lighted candles while the Proclamation is sung.

13. PASCHAL PROCLAMATION

R

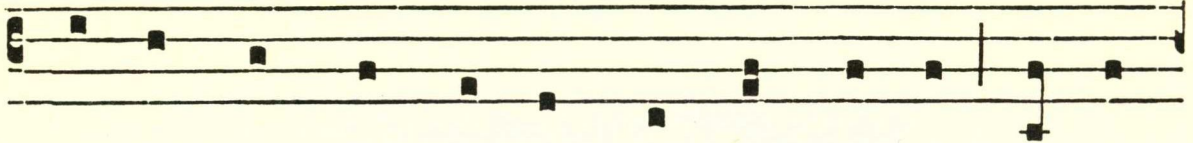


E-JOICE now, all ye héa-ven-ly légi-
ons of

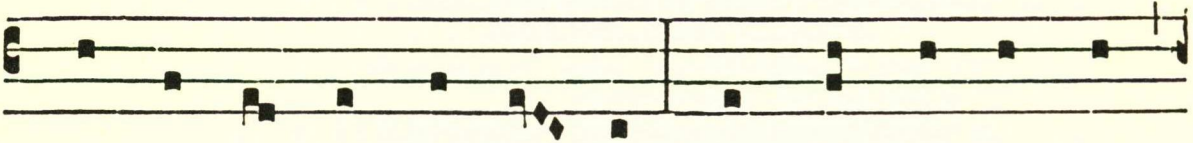


Án-gels : ál high thín-
gs that pass un-der-
stánd-ing :

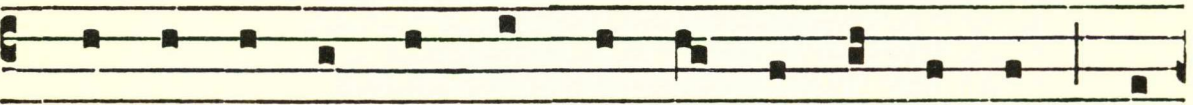
HOLY SATURDAY



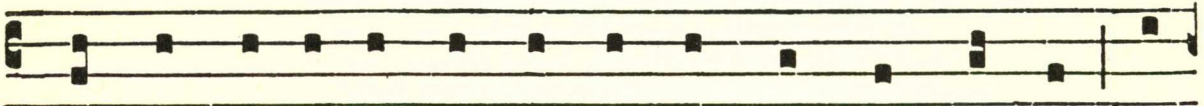
for the Kíng that cóm-eth with vlc- to- ry, let the



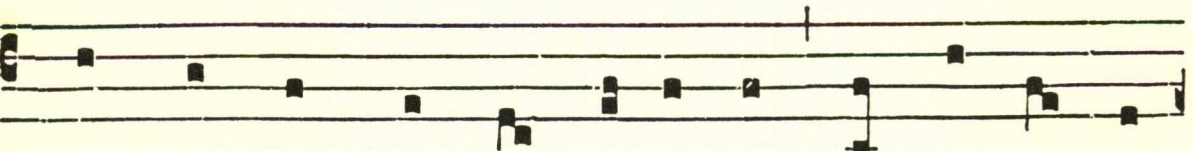
trúmpet procláim sal- vá- tion. Sing with joy, O éarth,



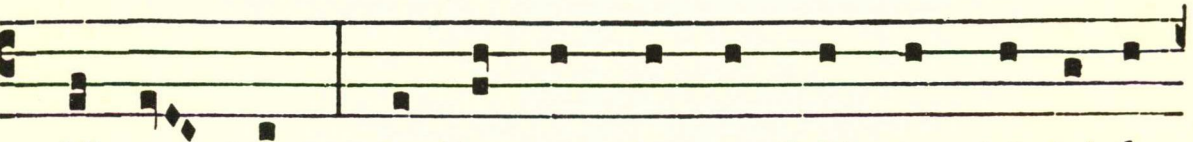
il- lú-min-ed with thís ce- lés- tial rá-dian-cy : and



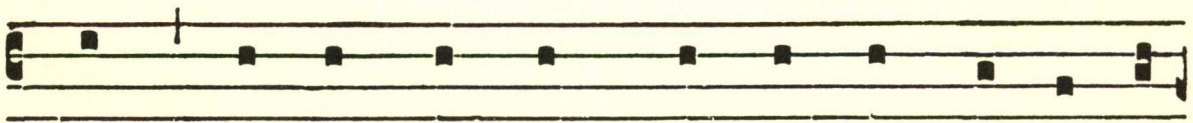
en-líght-en-ed by the e- tér-nal Gód, thy gló- ry, be-



lieve and know thou hast put a-way the dárk-ness of

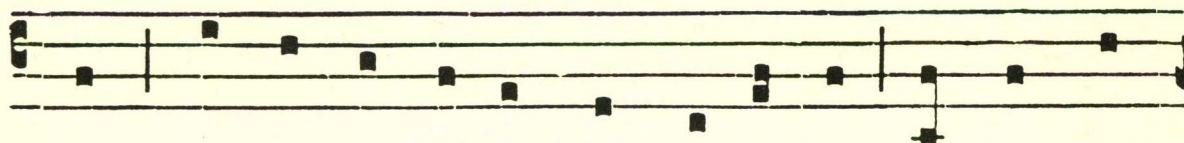


all man-kind. So like-wise let our Mó-ther, his hó-ly

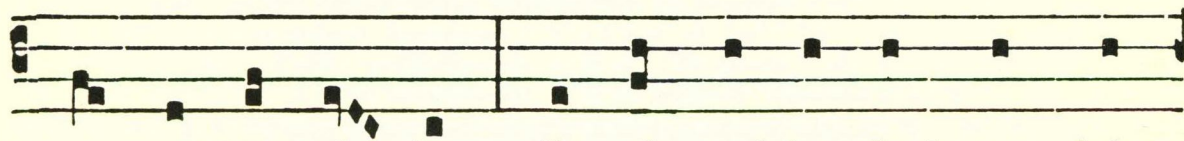


Chúrch, wél-come the bríght béams of líght shed up-ón

HOLY SATURDAY



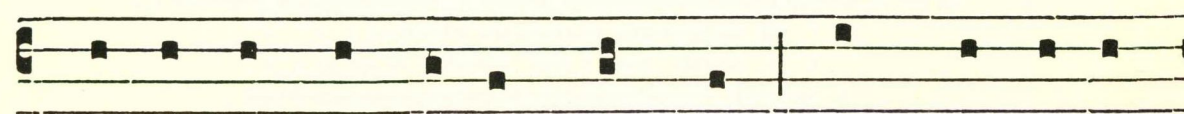
her : and let his hó-ly cóurts be fil-led with the práis-



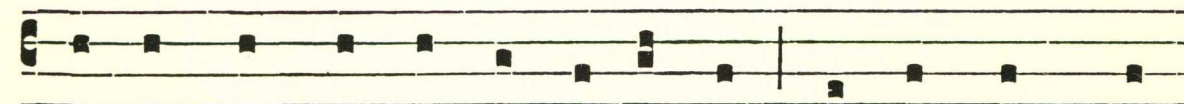
es of his péo-ple. I pray and be-séech you thére-



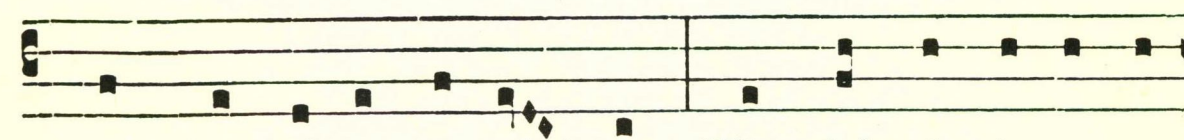
fore, déar-ly be-lóv-ed, that ál l ye who hére are pré-sent



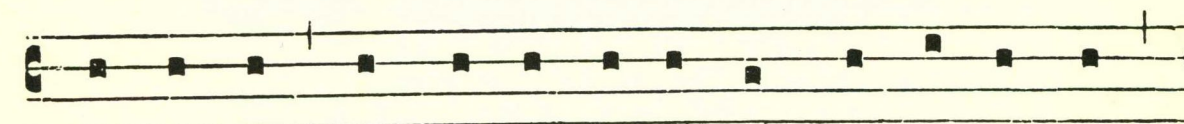
sée-king this héa-ven-ly bríght-ness, máke your suppli-



cá-tion with mé to the Almíghty, that he would shéw

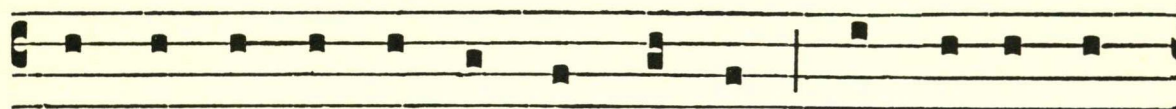


forth his mér-cy to-wárd me. That hé who in my un-

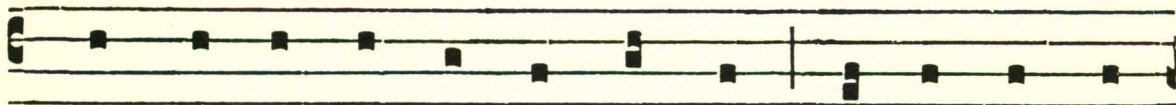


wór-thi-ness núm-ber-ed me a-móng his Mí-ni-sters

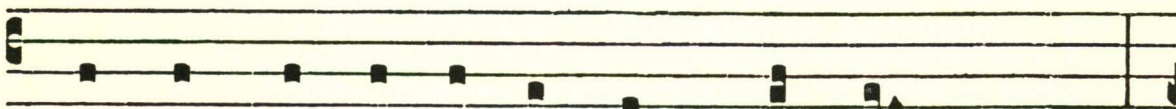
HOLY SATURDAY



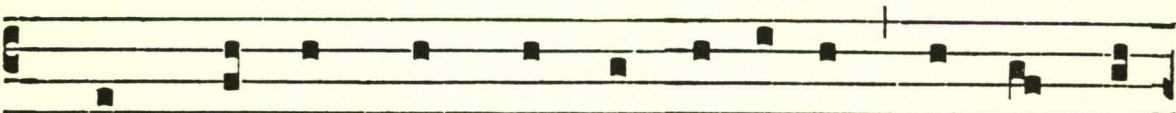
and cáll-ed me to dó him sér-vice : so ál-so may



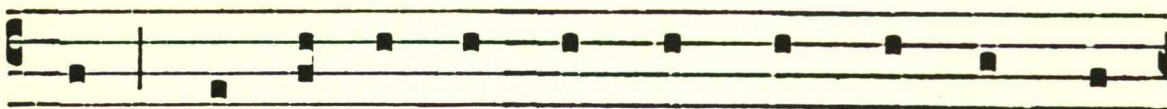
vouchsáfe to líght-en my dárkness, mák-ing me méet



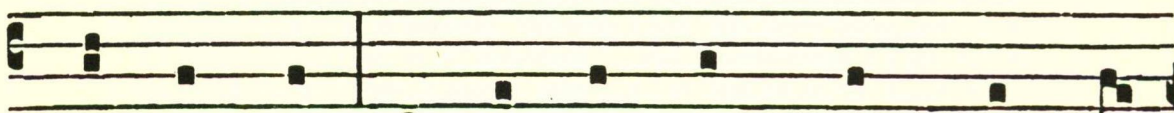
to práise this gíft of fíre with thánk-ful-ness.



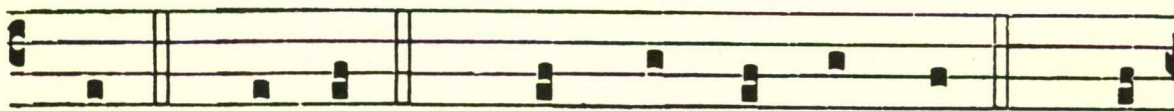
Through Jé-sus Chríst our Mé-di-a-tor and Re-déem-



er : who lív-eth and réign-eth with hím and the

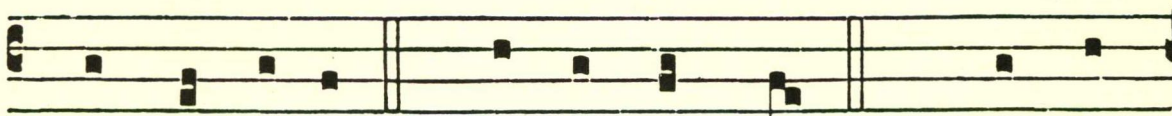


Hó-ly Ghóst : év-er one Gód, wórld with-óut

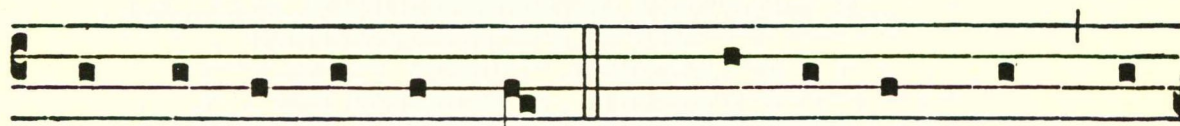


end. *Rz.* A-men. *Vz.* The Lórd be wíth you. *Rz.* And

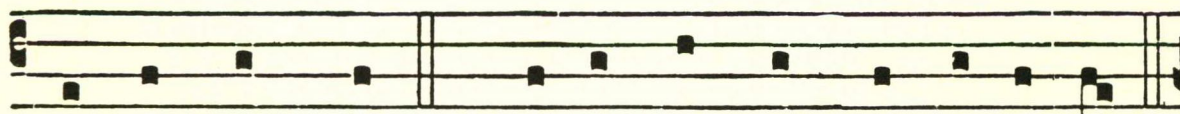
HOLY SATURDAY



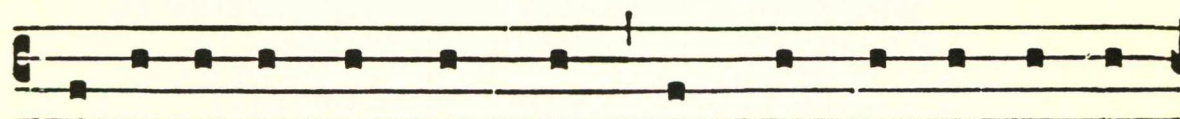
with thy spí-rit. *V̇*. Líft up your héarts. *Ṙ*. We líft



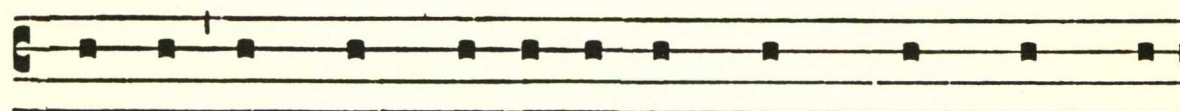
them up ún- to the Lórd. *V̇*. Lét us give thánks un-



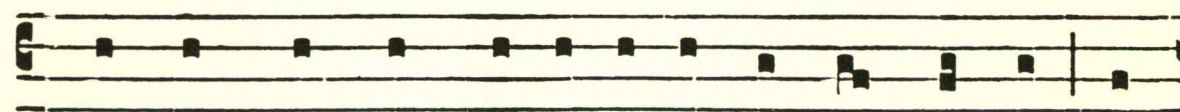
to our Lórd Gód. *Ṙ*. It is méet and ríght só to do.



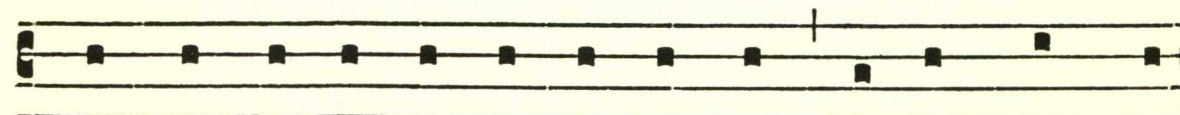
It is vé-ry méet and ríght, that with the sér-vice of



our líps we should gló-ri-fy and should práise with héart

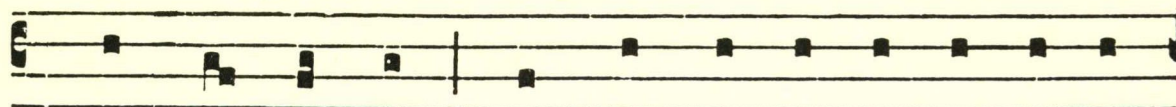


and sóul Gód the In- ví- si- ble and Al- mí- gh- ty, and

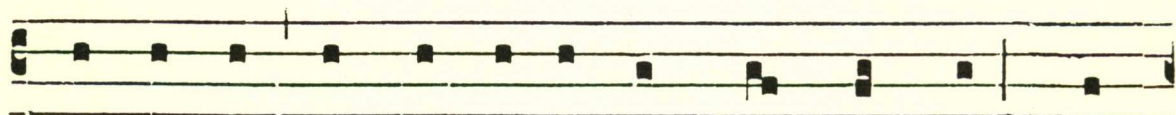


líke- wise his ón- ly- be- gót- ten Són, Jé- sus Chríst, our

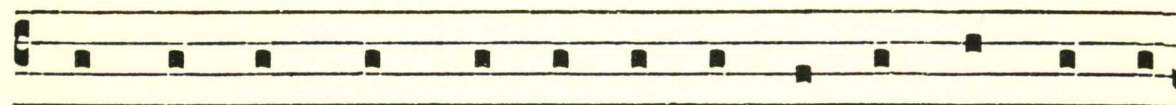
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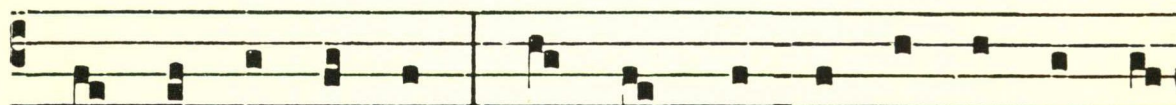
Lórd and Sá-viour. Who páid for ús to the e- tér-



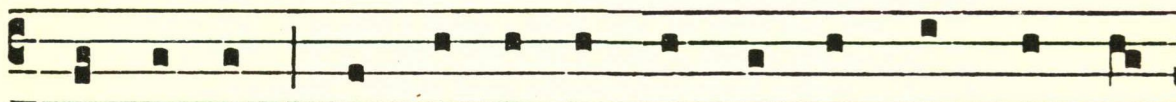
nal Fá-ther the débt of Á-dam's trans-grés-sion : and



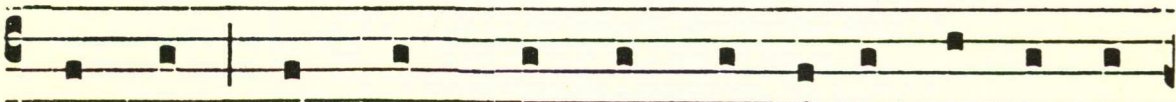
with his dear Blóod wíp-ed a-wáy the repróach of our



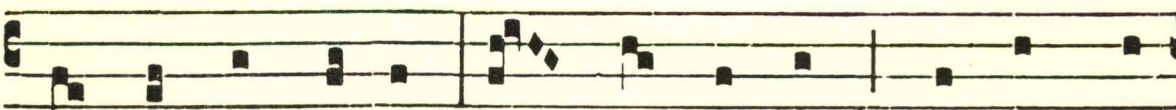
fór-mer of-fén-ces. Now therefóre we sá-cri-fice our



Páss-o-ver, where-in for ús the vér-y Lám-b of Gód

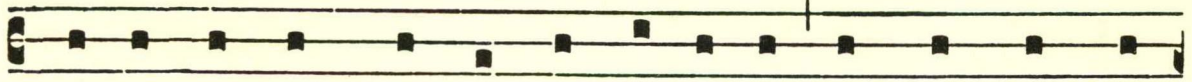


is sláin, by whose Blóod the dóors of his fáithful péo-

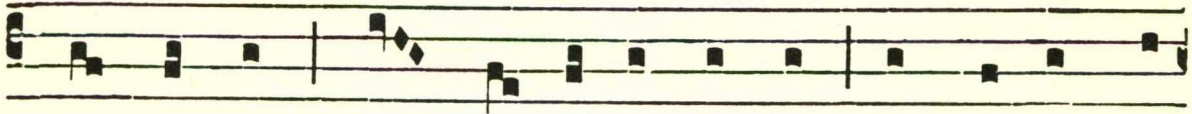


ple are made hó-ly. The níght is cóme, wherein, when

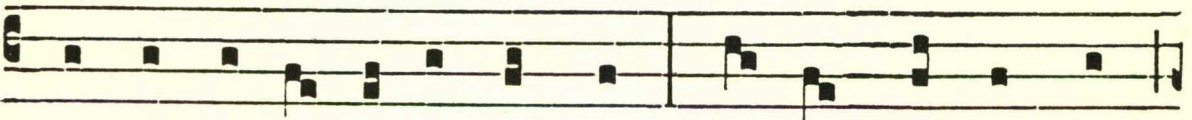
HOLY SATURDAY



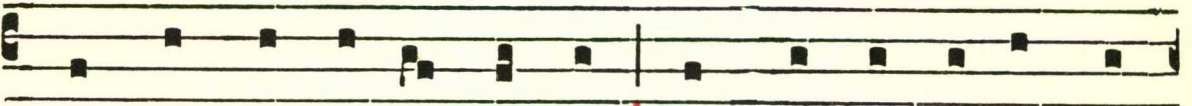
our fáthers, the children of Ís-ra-el, were led fóρθ out



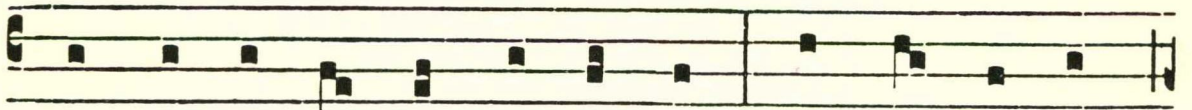
of É-gypt, thou di-víd-edst the séa and mádest them



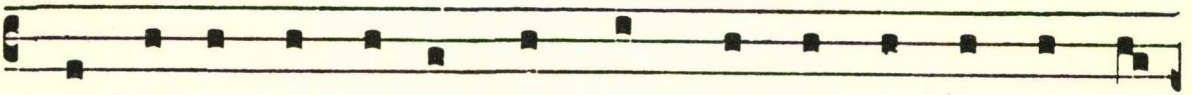
to pass ó-ver as on drý lánd. Yéa, the níght is cóme,



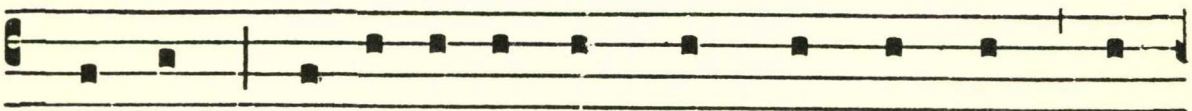
that with the fl-ery píl-lar hath púr-ged a-wáy the



dárkness of our con-dem-ná-tion. The níght is cóme,

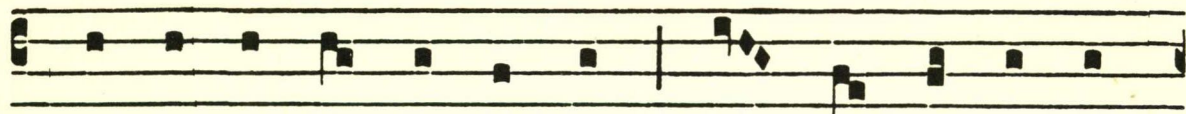


whereby áll that believe in Chríst up-on the fáce of áll

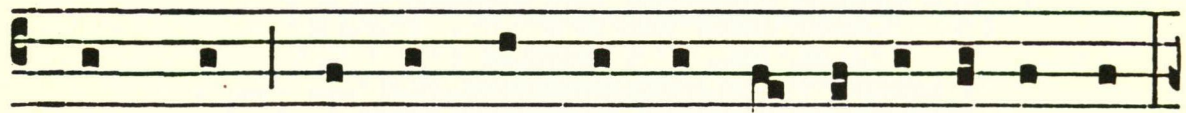


the éarth, de-lí-ver-ed from this náugh-ty wórld and

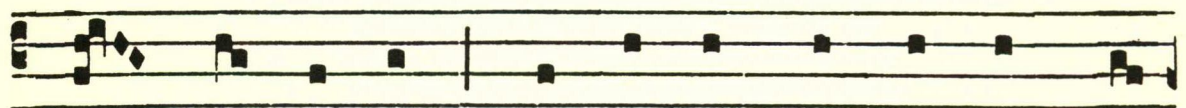
HOLY SATURDAY



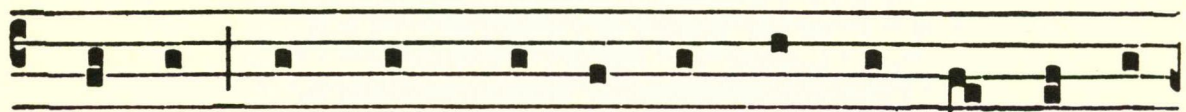
out of the shá-dow of déath, are re-néw-ed un-



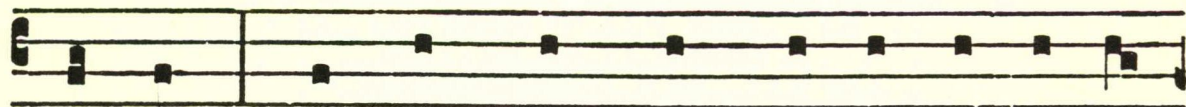
to gráce, and are made par-tá-kers of e-tér-nal lífe.



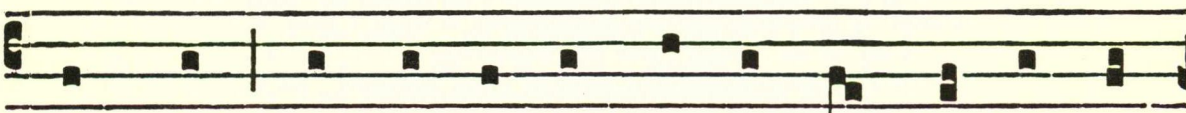
The níght is cóme, where-in the bónds of déath, were



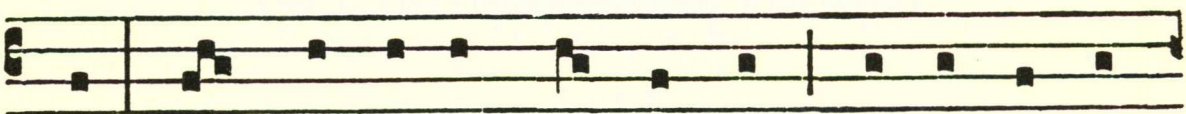
loós-ed, and Chríst hár-row-ing héll rose a- gaín in



trí-umph. For whére-fore should mán be bórn in- to

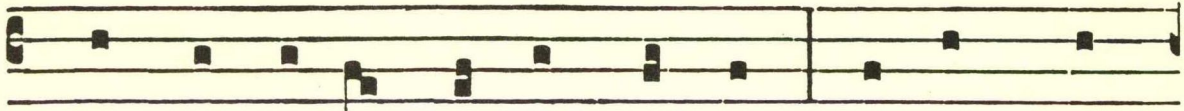


this wórld, sáve that be-ing bórn he might be re-déem-

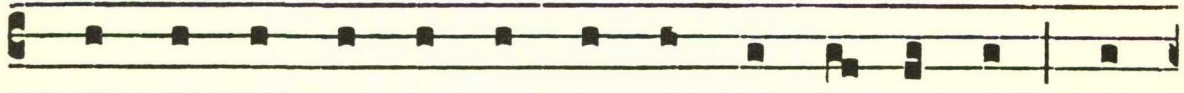


ed? How wónderful then, O Gód, is thy lóv-ing-

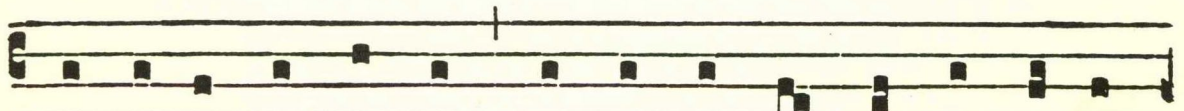
HOLY SATURDAY



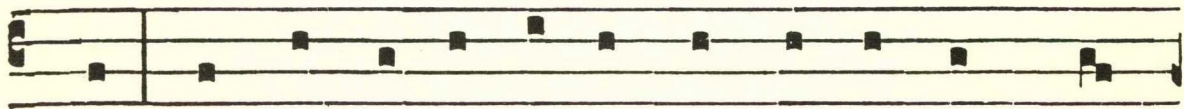
kínd-ness un-to ús thy child-ren ! Be-hóld, what



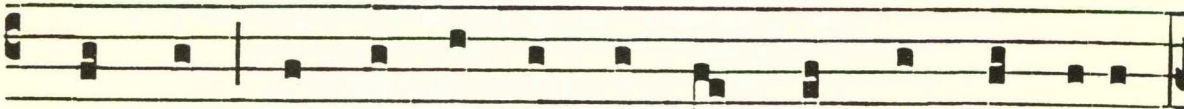
mán-ner of lóve he hath be-stów-ed up-on us : who



to redeém a sér-vant, de-lív-er-ed up his ón-ly



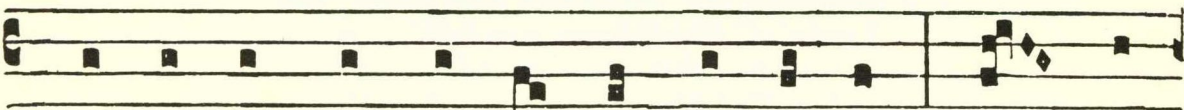
Són ! O wón-der-ful pró-vi-dence of Á-dam's trans-



grés-sion, that by súch a déath sín might be dóne away !

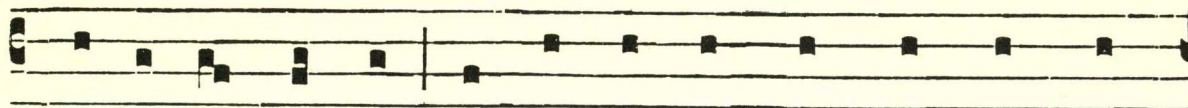


O bléss-ed i- ní-qui-ty, for whose re-démp-tion

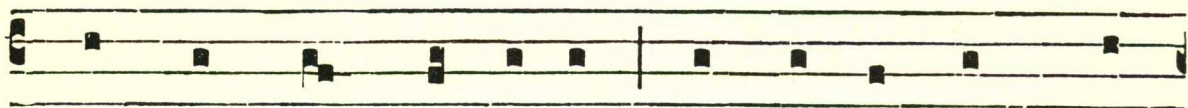


such a príce was páid by such a Sáviour ! O níght

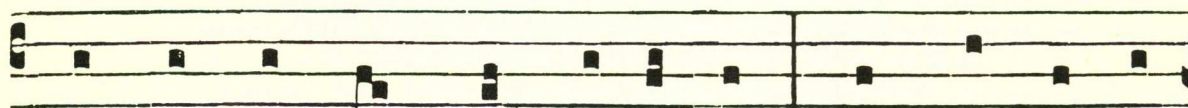
HOLY SATURDAY



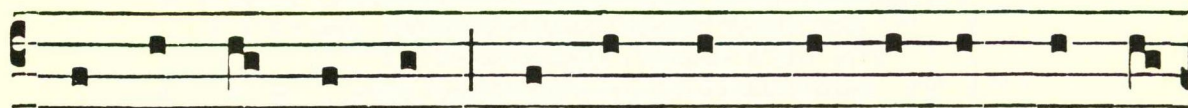
vé-ri-ly bléss-ed, to thée a-lóne that tíme and that



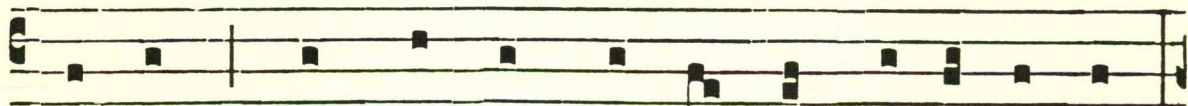
hóur were made mán-i-fest, when our Sá-viour Chríst



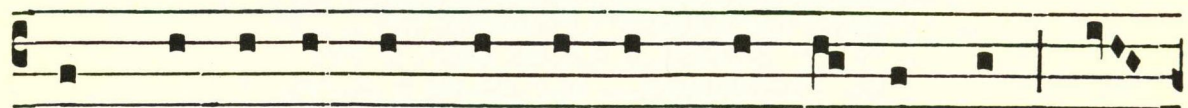
rose a- gáin from déath un-to lífe ! The níght is cóme



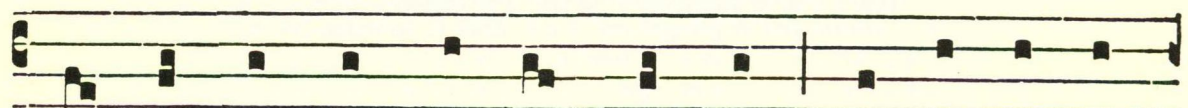
whéreof Dá-vid sáid : Be-hóld the níght is as cléar as



the dáy : Thén shall my níght be túrn-ed in- to dáy.

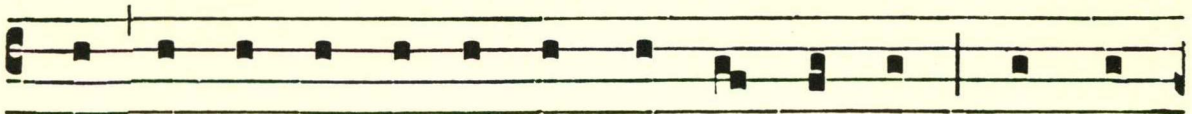


The mýs-ter-y thére-fore of this most hó-ly níght put-

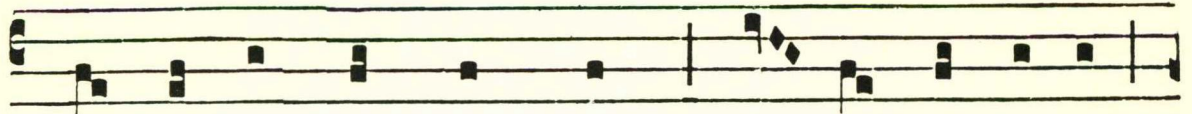


teth to flíght the déeds of dárk-ness, púrg-eth a- wáy

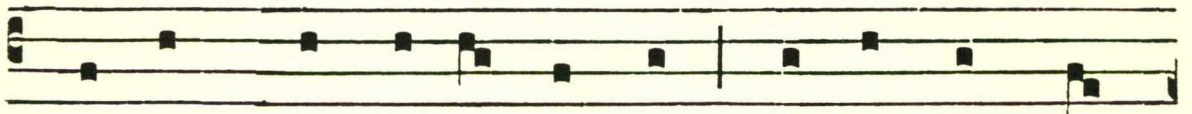
HOLY SATURDAY



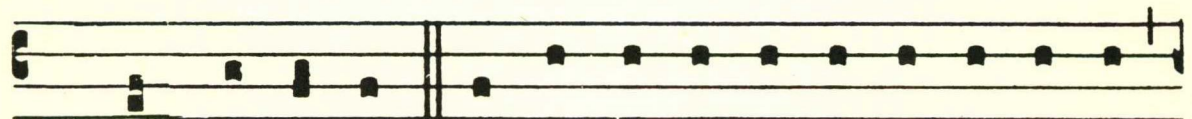
sín: re-stór-eth ín-nocence to the fáll-en, and glád-



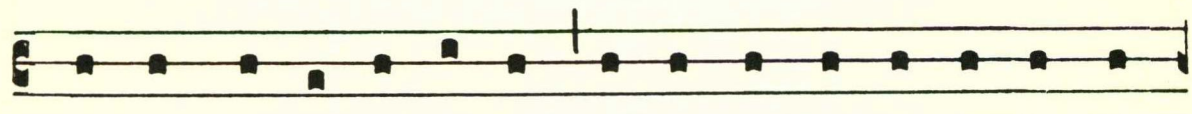
ness un- to thém that móurn: cást-eth out há-tred,



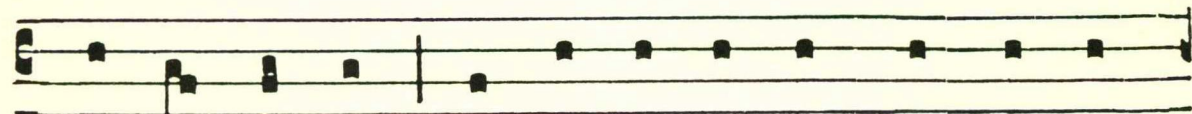
bringeth péace to áll man-kínd, and bów-eth down



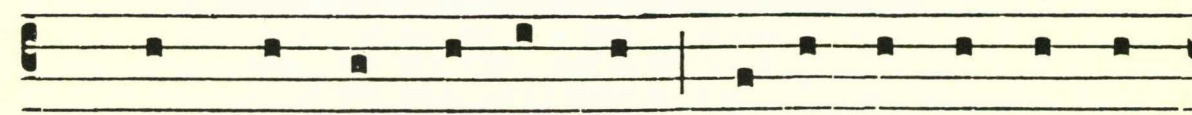
mígh- ty prínces. Therefore, in thís thy fá-vour-a-ble time,



ac-cept, O ho-ly Fa-ther, the evening sác-ri-fice of this

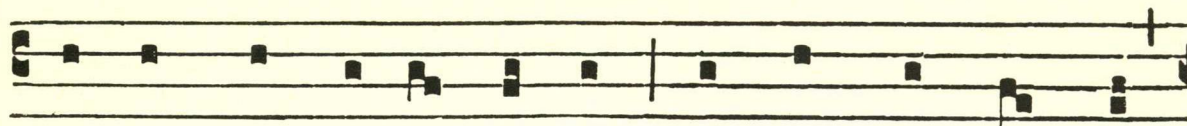


lighted cand-le: which as at this time thy hó-ly

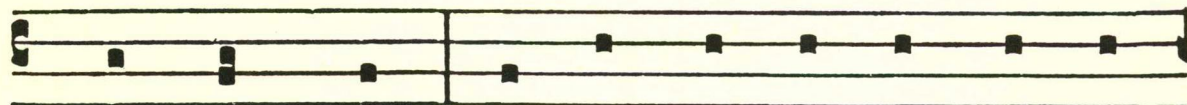


Chúrch má-keth be-fóre thee, and óf-fer-eth to thee

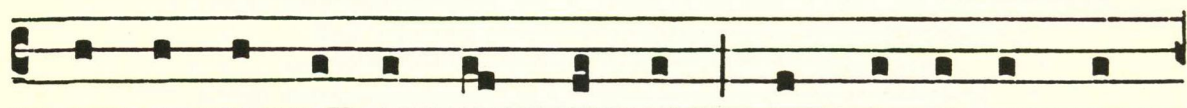
HOLY SATURDAY



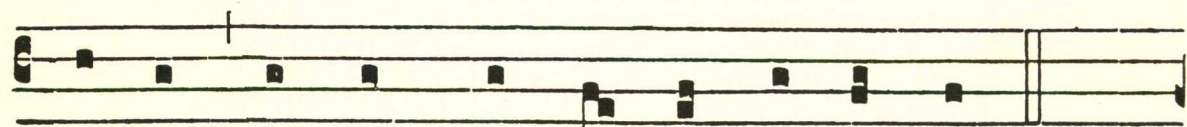
by the hánds of thy sérvants, the wórk of the bées,



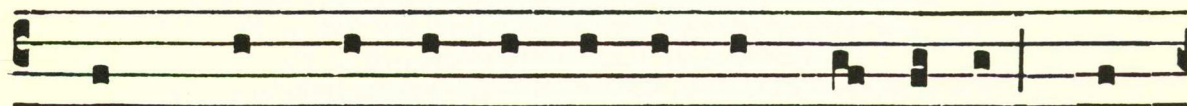
thy créa- tures. Ye héar, bréth-ren, the méan-ing



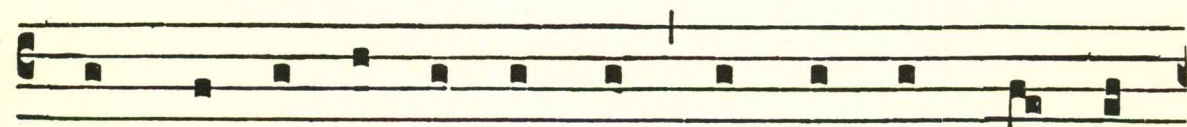
of this pí-l lar we have set úp, whére-un-to in Gód's



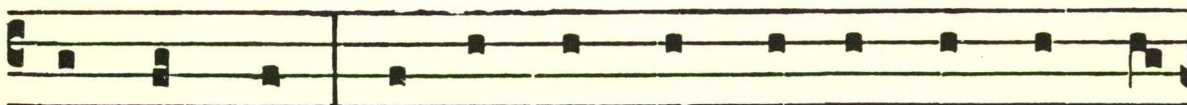
hó-nour the bríght fláme of fíre doth sét light.



Which though it be né-ver so múch di- ví-ded, yet

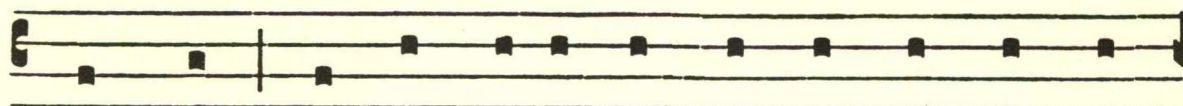


knów-eth not vá- ri-able-ness nor ló-seth óught of

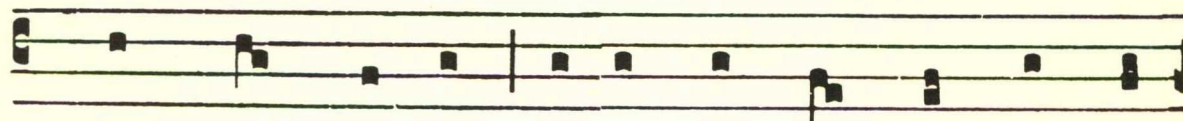


its splén-dour. For the wáx that mélteth doth but féed

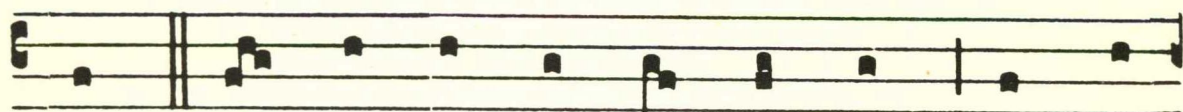
HOLY SATURDAY



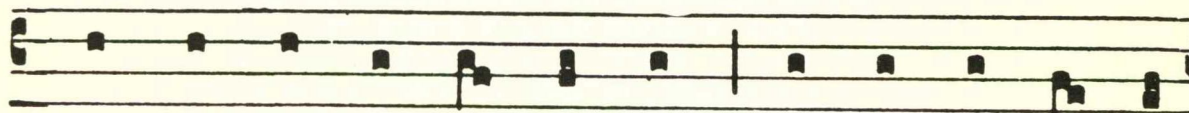
the fláme, for thére-unto have the créa-tures of Gód's



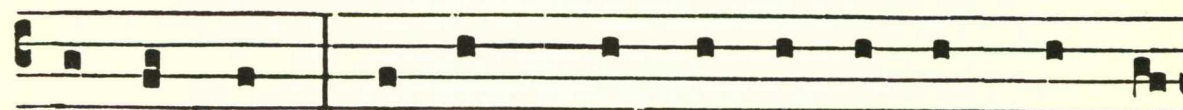
hánd brought it fórh, that it should give líght in dárk-



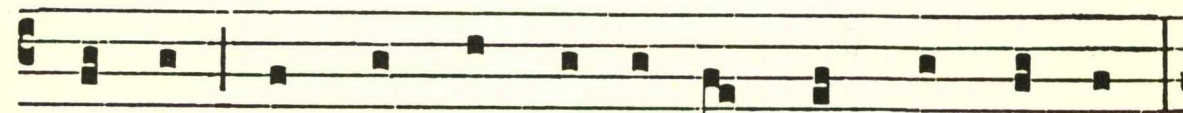
ness. O night, vé - ri - ly bléss-ed, which did



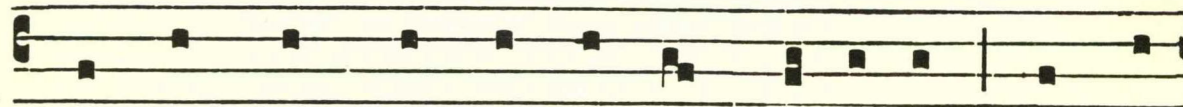
spóil the péo-ple of É-gypt and mág-ni - fi - ed



the Hé-breus! O níght, where-in héa-ven and éarth are

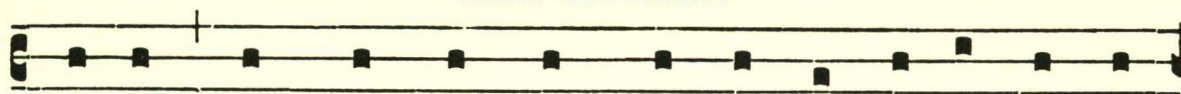


jóin-ed, and man-kínd par-tá-keth with the Gódhead.

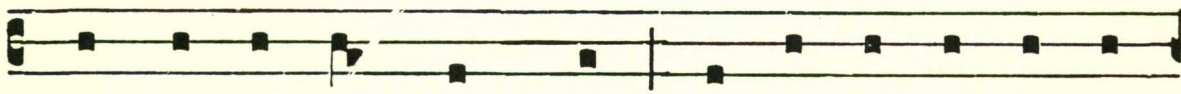


We pray thee, thérefore, O most Mér-ci-ful : that this

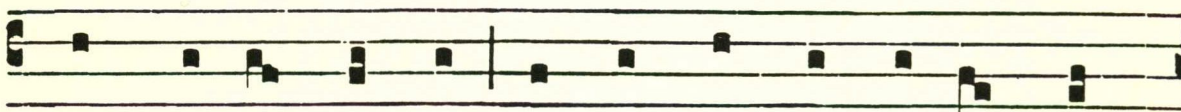
HOLY SATURDAY



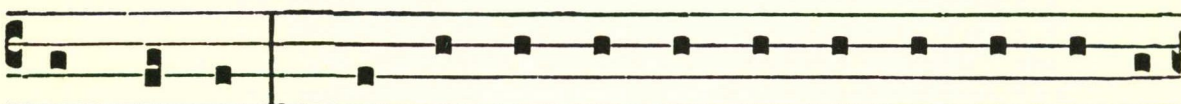
cándle which we have líght-ed and con-se-crá-ted be-



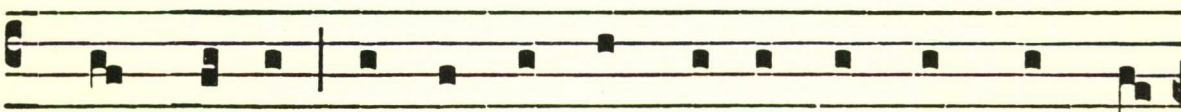
fóre thee in thine ówn Náme, may con-tín-ue to shine



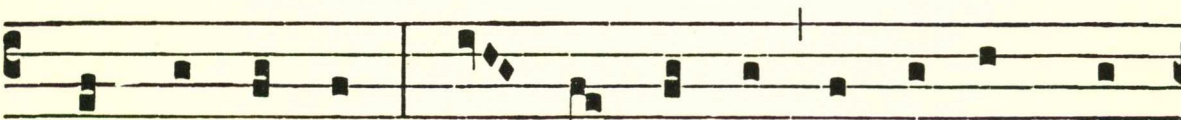
fóρθ without céasing, and may vánquish all the shádes



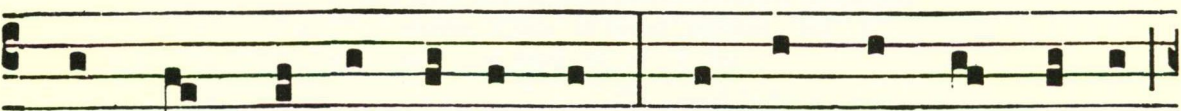
of dárkness. That be-ing ac-cép-ted be-fóre thee as a



swéet sávour, it may be númber-ed with the líghts that

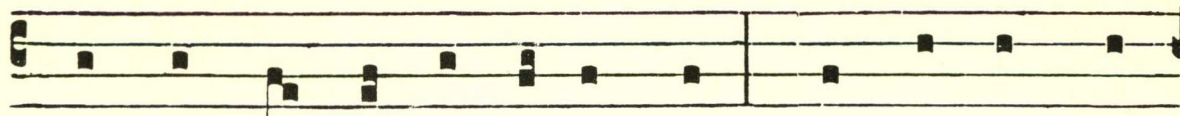


thóu hast kíndled. May the dáy-star fínd it búrn-ing

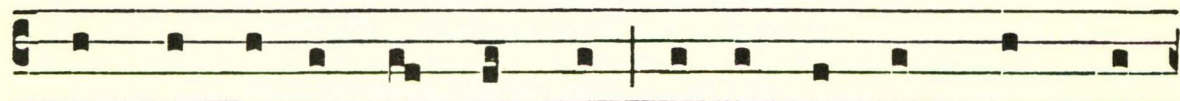


when he dáwneth in-to dáy. The dáy-star that rí-seth

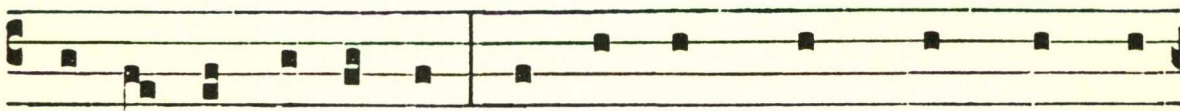
HOLY SATURDAY



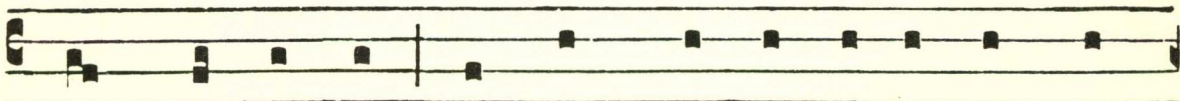
and knów-eth not his gó-ing dówn. But cóm-ing fórth



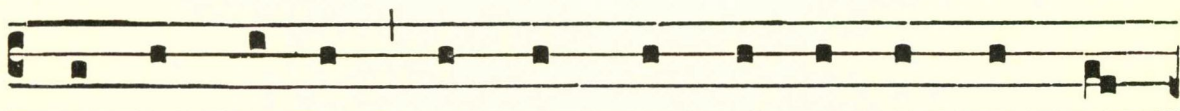
from the pláces of dárk-ness gladly gí-veth forth líght



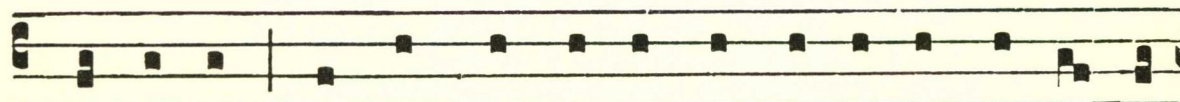
un-tó all cre-á-tion. We be-séech thee, thére-fore, O



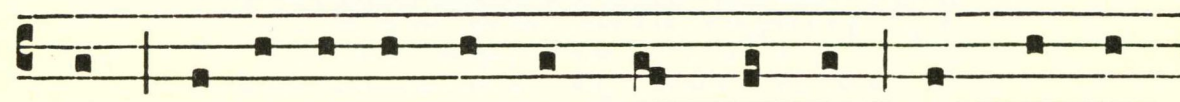
most MÉR-ci-ful : that thóu wouldest diréct and guía



us thy sérvants, and the héarts of áll thy fáith-ful

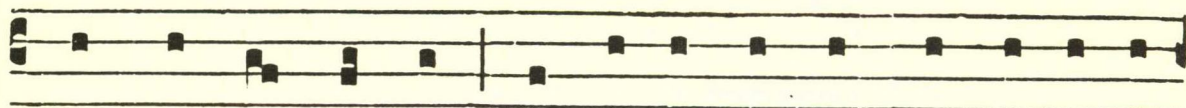


fám-i-ly : and áll those ál-so that mí-ni-ster in thy sér-

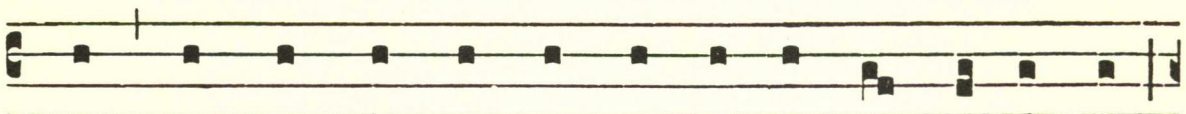


vice : es-pé-cial-ly **N.** our Chief BÍsh-op, and thy sér-

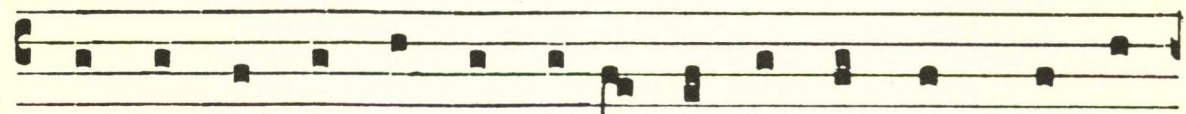
HOLY SATURDAY



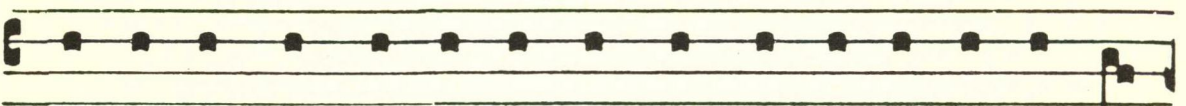
vant **N.** our Bish-op, so hélping us with con-tín-u-al



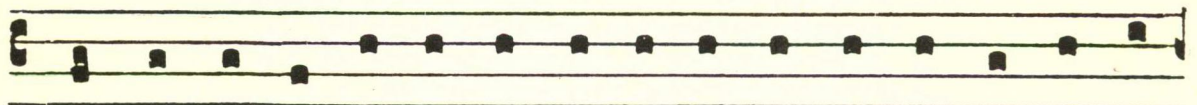
gráce, that we may páss our tíme in rést and qui-et-ness,



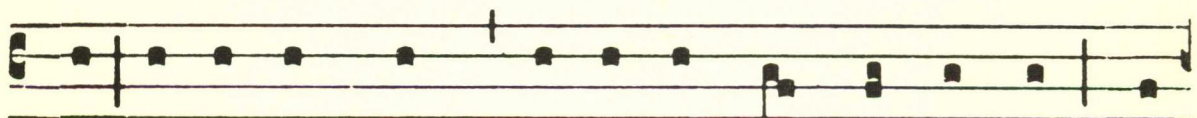
in the glád so-lém-ni-ty of our re-dém-p-tion. Do thou



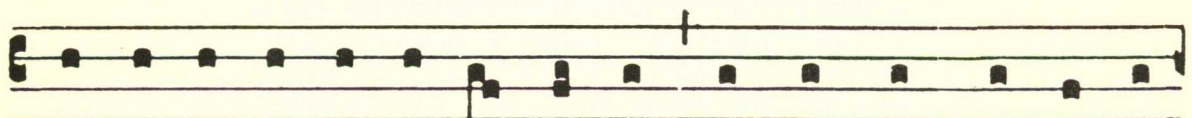
al-so have res-péct un-to those who rule in au-thór-i - ty



o - ver us, and by the un-spéak-a-ble gift of thy love and pi-

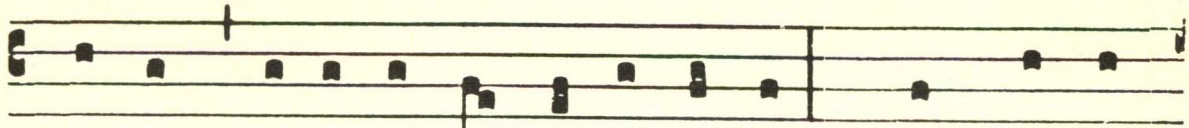


ty direct their thoughts un-to ríght-eous-ness and peace, that

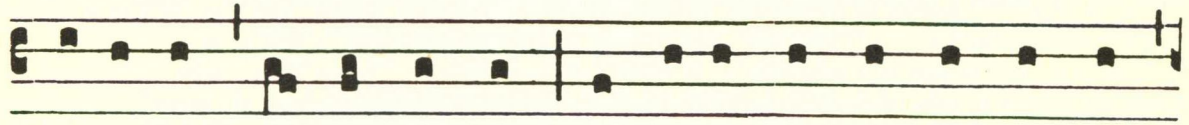


they, to-géth-er with áll thy peo-ple, may come from the tóils of

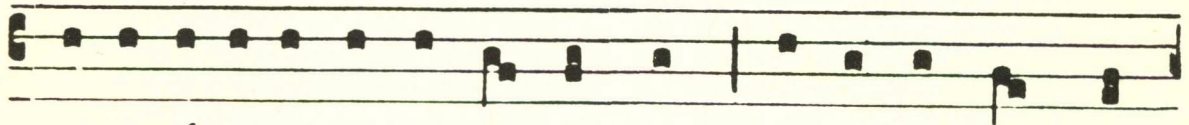
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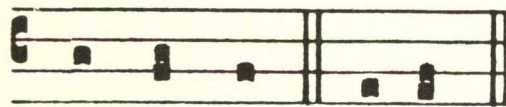
this world un-to their héa-ven-ly coun-try. Through the same



Jesus Christ thy Són our Lord: Who liveth and reigneth with thee



in the ú-ni-ty of the Ho-ly Ghost, ev-er one God, world



with-out end. A-men.

The Lessons

14. *After the paschal proclamation, the Deacon takes off his white vestments, and puts on purple, and goes to the Celebrant. (Or the Celebrant takes off the white dalmatic and stole, puts on purple stole and cope, and returns to the lectern.)*

15. *Then are read the Lessons, without announcement, and at the end the response Thanks be to God is not said. They are read by a Lector in the middle of the choir in front of the paschal candle. Meanwhile the Celebrant and Ministers, the Clergy and the people, listen to them seated.*

16. *At the end of the lesson, or after the canticle, the prayers are said in this manner: all rise, the Priest says: Let us pray, the deacon says: Let us bow the knee, and all kneeling pray in silence for some space of time. Then the Deacon says: Arise, and all rise, and the Priest says the prayer. (If the Celebrant reads the lessons, he says the collects at the lectern.)*

17. *The four following lessons are read with their canticles and prayers.*

FIRST LESSON

Gen. 1. 1-31 and 2. 1-2

IN the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said: "Let there be light." And there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day. And God said: "Let there be a firmament in the midst of the waters: and let it divide the waters from the waters."

And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. And God said: "Let the waters under the heaven be gathered together unto one place: and let the dry land appear." And it was so. And God called the dry land Earth: and the gathering together of the waters called he Seas. And God saw that it was good. And God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth." And it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good. And the evening and the morning were the third day. And God said: "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth." And it was so. And God made two great lights: the greater light to rule the day: and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day. And God said: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their

kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them saying: "Be fruitful, and multiply, and fill the waters in the seas: and let fowl multiply, in the earth." And the evening and the morning were the fifth day. And God said: "Let the earth bring forth the living creature after his kind: cattle, and creeping thing, and beast of the earth after his kind." And it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind. And God saw that it was good, and God said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in his own image: in the image of God created he him; male and female created he them. And God blessed them, and God said unto them: "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." And God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree, yielding seed, to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." And it was so. And God saw everything that he had made: and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made: and he rested on

HOLY SATURDAY

the seventh day from all his work which he had made.

Let us pray.

℣. Let us bow the knee. ℞. Arise.

COLLECT

O GOD, who in a wondrous manner didst create the race of man, and still more wondrously hast redeemed the same: grant us, we beseech thee; so steadfastly to withstand all the crafts and devices of sin; that we may be found worthy to attain to everlasting felicity. Through.

SECOND LESSON

Exod. 14. 24-31 and 15. 1

IN those days: It came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians: and took off their chariot wheels, that they drave them heavily. So that the Egyptians said: Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength: and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea, and the waters were a wall unto them on their right hand, and on their left: thus the Lord saved Israel that day out of the hand of the Egyptians. And Israel saw the Egyptians

dead upon the sea shore, and Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses. Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:

CANTICLE. Exod. 15. We will sing unto the Lord: for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea: the Lord is my strength and song, and he is become my salvation. ℣. He is my God, and I will prepare him an habitation: my father's God, and I will exalt him. ℣. The Lord is a man of war: the Lord is his name.

Let us pray. Let us bow the knee.

℞. Arise.

COLLECT

O GOD, who hast ordained that thy mighty works of old should enlighten even this our present generation: who didst by the mighty defence of thy right hand deliver one people from persecution in the land of Egypt to be a figure of the salvation of all nations by the washing of regeneration: grant, we pray thee; that the fullness of all mankind, being delivered from its present bondage, may be made sons of Abraham and worthy members of thy true Israel. Through.

THIRD LESSON

Is. 4. 1-6

IN that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass: That he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is

HOLY SATURDAY

written among the living in Jerusalem. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CANTICLE. *Is. 5.* My well-beloved hath a vineyard in a very fruitful hill. *℣.* And he fenced it and gathered out the stones thereof: and planted it with the choicest vine, and built a tower in the midst of it. *℣.* And also made a winepress therein: for the vineyard of the Lord of hosts is the house of Israel.

Let us pray. Let us bow the knee.

℟. Arise.

COLLECT

O GOD, who by the mouth of thy holy prophets hast manifested thyself before all the children of the Church, to be in all places of thy dominion the sower of good seed and the husbandman of thine elect branches: grant unto thy peoples, that, the vineyard of thy planting and the harvest of thy sowing being purged of all thorns and briars, they may be made to bring forth worthy fruit in abundance. Through.

FOURTH LESSON

Deut. 31. 22-30

IN those days: Moses wrote this song, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said: Be strong and of a good

courage: for thou shalt bring the children of Israel into the land which I swear unto them, and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished: That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God: that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck. Behold, while I am yet alive with you this day, ye have been rebellious against the Lord: and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CANTICLE. *Deut. 32.* Give ear, O ye heavens, and I will speak: and hear, O earth, the words of my mouth. *℣.* My doctrine shall drop as the rain: my speech shall distil as the dew. *℣.* As the small rain upon the tender herb, and as the showers upon the grass: because I will publish the Name of the Lord. *℣.* Ascribe ye greatness unto our God: he is the rock, his work is perfect, for all his ways are judgment. *℣.* A God of truth and without iniquity: just and right is he.

Let us pray. Let us bow the knee.

℟. Arise.

HOLY SATURDAY

COLLECT

O GOD, who dost exalt them that are of low estate, and dost establish them that stand upright: who didst likewise by thy holy servant Moses so vouchsafe to teach thy people to sing praises to thy honour that thy law by them repeated might be profitable for our guidance: raise

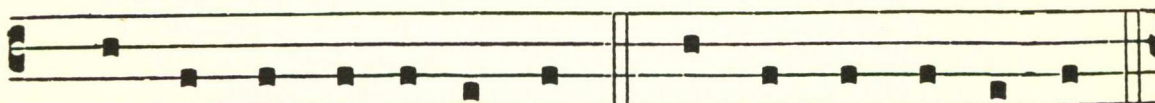
up, we pray thee, thy power among the fullness of the nations whom thou hast justified; that they, being delivered from the fear of thy wrath, may rejoice in the plenteous remission of all their sins, and being warned to flee from the judgment of thy vengeance may be delivered from the same unto everlasting salvation. Through.

The First Part of the Litany

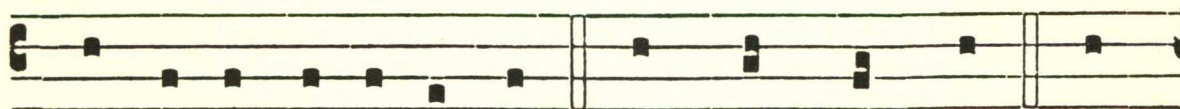
18. The Lessons over, two cantors sing the Litany of the Saints up to the invocation Be thou merciful, the people kneeling and responding. In the absence of cantors, the Priest sings or says the Litanies, kneeling on the lowest step of the altar, on the

Epistle side.

19. If the church has a baptismal font, the rite proceeds as below (no. 20); but otherwise as below at no. 24.



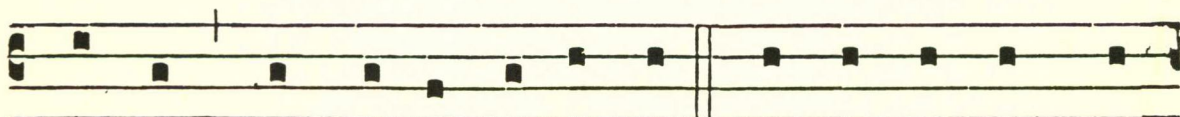
KY-RI- E e- lé- i- son. Chrí-ste e- lé- i- son.



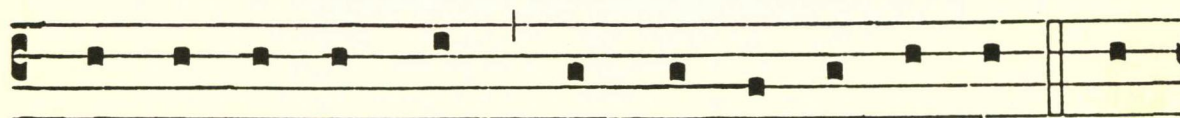
Ký- ri- e e- lé- i- son. O Chríst héar us. O



Chríst grá-cious-ly héar us. O Gód the Fá-ther of

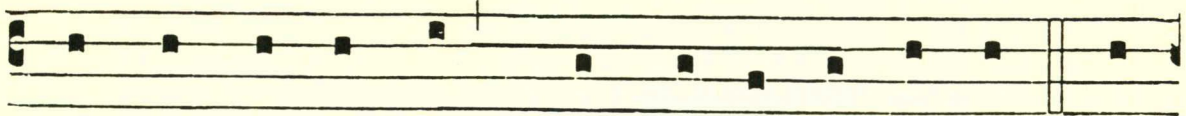


héa-ven, have mércy up-ón us. O Gód the Són, Re-

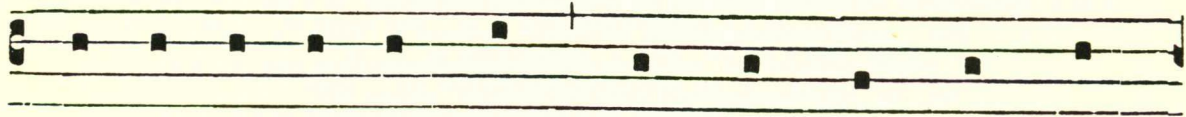


déem-er of the wórld, have mér-cy up- on us. O

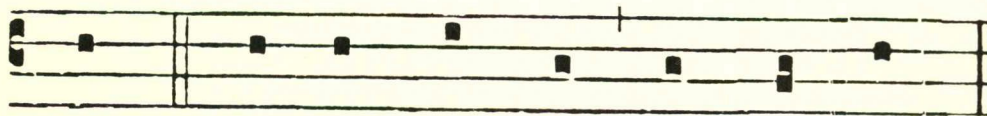
HOLY SATURDAY



Gód the Hó- ly Ghóst, have mér-cy up- ón us. Hó-



ly Trí- ni- ty, one Gód, have mer- cy up- on



us. Hó- ly Má- ry, pray for us.

Holy Mother of God,
Holy Virgin of virgins,
Holy Michael,
Holy Gabriel,
Holy Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
Holy John the Baptist,
Holy Joseph,
All ye holy Patriarchs and Prophets,
Holy Peter,
Holy Paul,
Holy Andrew,
Holy John,
All ye holy Apostles and Evangelists,
All ye holy Disciples of the Lord,
Holy Stephen,
Holy Lawrence,
Holy Vincent,

pray.
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pray.

All ye holy Martyrs,
Holy Sylvester,
Holy Gregory,
Holy Augustine,
All ye holy Bishops and Confessors,
All ye holy Doctors,
Holy Anthony,
Holy Benedict,
Holy Dominic,
Holy Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
Holy Mary Magdalene,
Holy Agnes,
Holy Cecilia,
Holy Agatha,
Holy Anastasia,
All ye holy Virgins and Widows,
All ye holy Saints of God, intercede for us.

pray.
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pray.

The Blessing of the Baptismal Water

20. While the Litany is being sung, a vessel containing baptismal water to be blessed, with all other things required for the blessing, is prepared in the middle of the choir, on the Epistle side in front of the paschal candle, in the sight of the faithful.

21. In blessing the baptismal water, the Priest standing before the people, should have the vessel of water to be blessed before him, the paschal candle on his right, and the Minister standing with the cross on his left.

HOLY SATURDAY

V. The Lord be with you.

R. And with thy spirit.

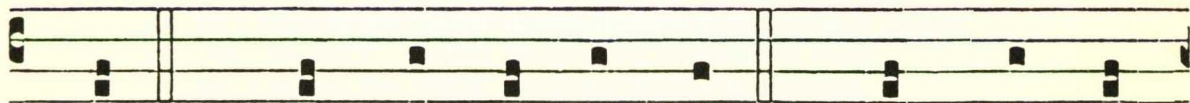
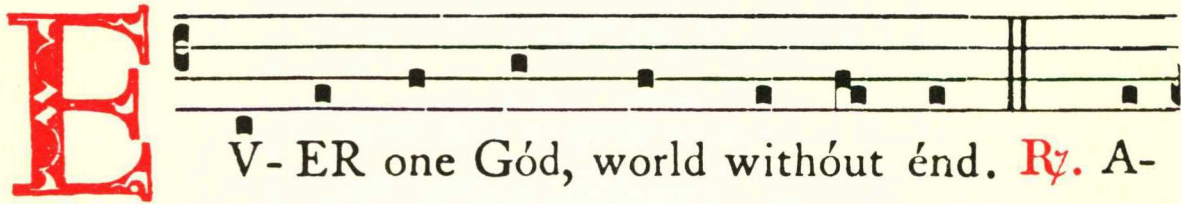
Let us pray.

COLLECT

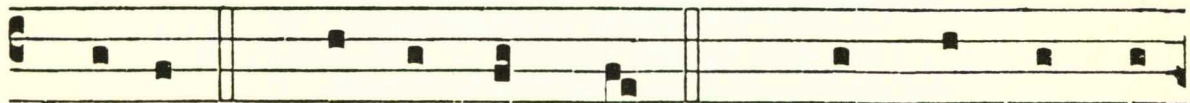
ALMIGHTY and everlasting God, assist, we pray thee, this mystery and sacrament of thy infinite loving-kindness: and for the regeneration of these persons now seeking to be born again in the

waters of Baptism send forth upon them the spirit of adoption; that this office and ministry of us thy unworthy servants may effectually be fulfilled in them by thy mighty power. Through Jesus Christ thy Son our Lord: Who liveth and reigneth with thee and the Holy Ghost.

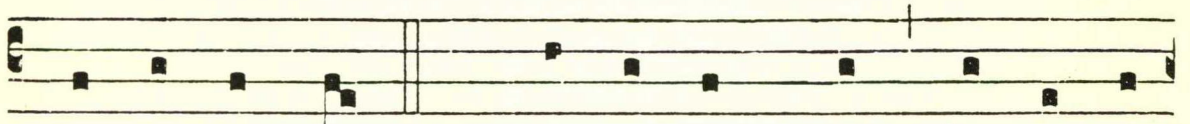
Raising his voice to the tone of the Preface, he proceeds with joined hands:



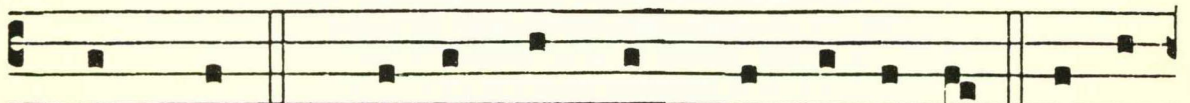
men. *V.* The Lórd be wíth you. *R.* And wíth thy



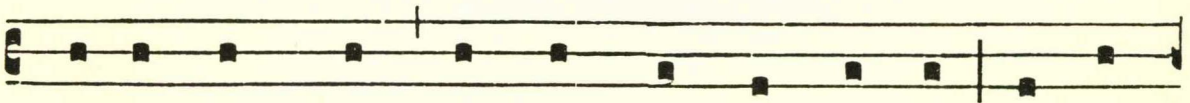
spí-rit. *V.* Líft up your héarts. *R.* We líft them up



ún-to the Lórd. *V.* Lét us gíve thánks ún-to our

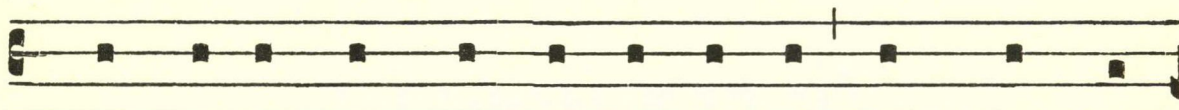


Lórd Gód. *R.* It is méet and ríght só to do. It is

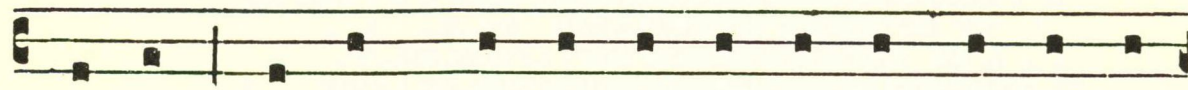


vé-ry méet, ríght, and our bóun-den dú-ty that wé

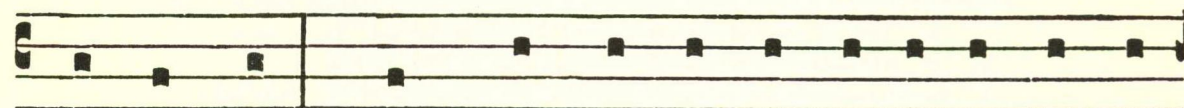
HOLY SATURDAY



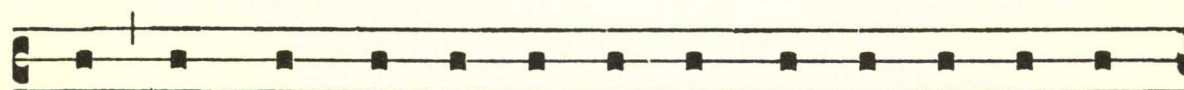
should at áll tímes, and in áll plá-ces, give thánks un-



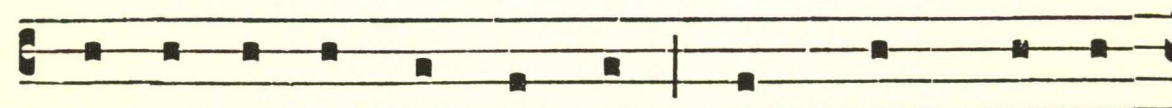
to thée, O Lórd, hó-ly Fá-ther, al-mígh-ty, Ev-er-



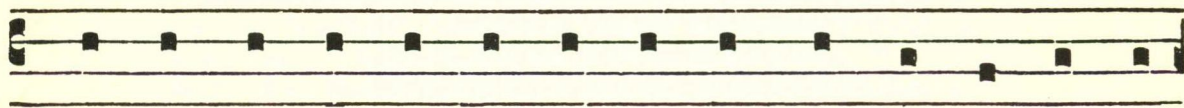
lást-ing God. Who, wórking by thy in-ví-si-ble pów-



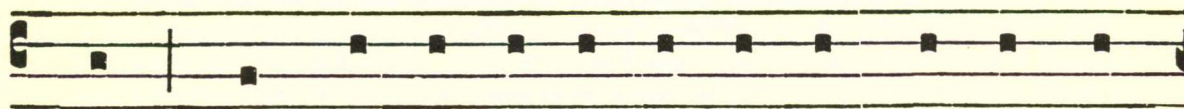
er, dost wón-der-ful-ly be-stów up-ón thy sérvants



ef- fec- tu- al méans of gráce : And thóugh we be

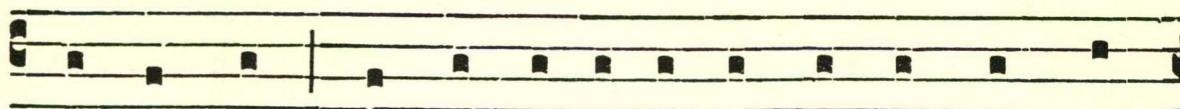


un-wór-thy to bé par-tá-kers of these hó-ly mýs-ter-

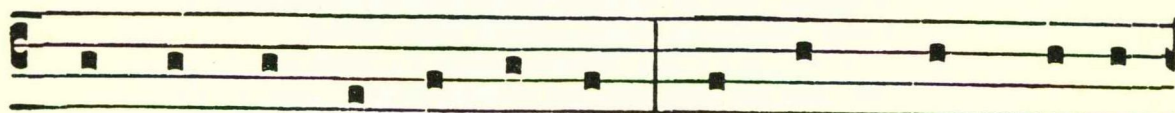


ies : Thou léav-est us not dés-ti- tute of the gífts

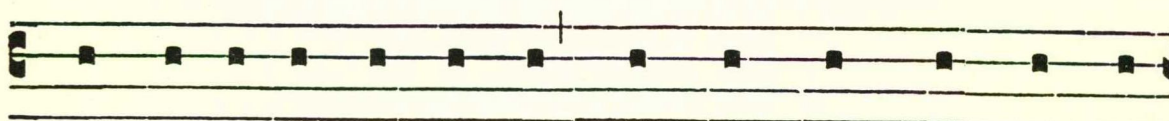
HOLY SATURDAY



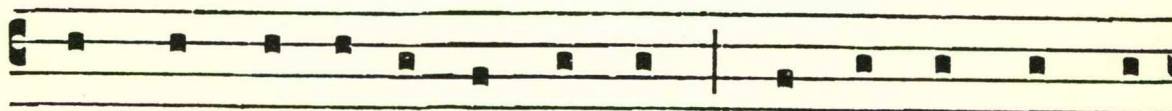
of thy gráce, but mér-ci-ful-ly in- clín-est thine éar



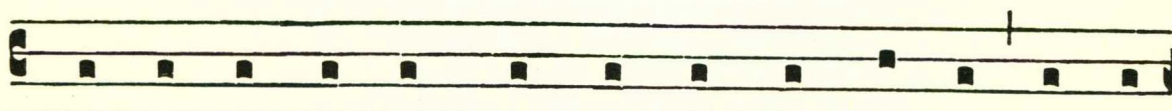
to thése our sup-pli-cá-tions. O Gód, whose Spí-rit



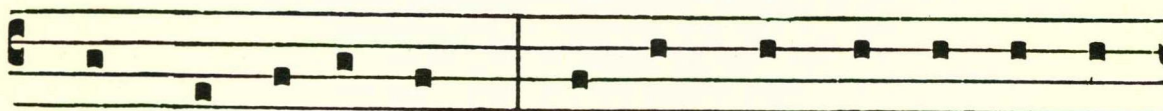
móv-ed ó-ver the wá-ters, when the eá-rth was without



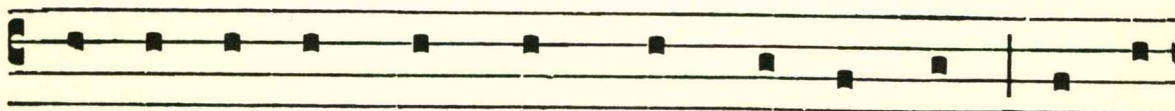
fórm and vóid at its cre- á- tion : that é- ven thén the



fáce of the wá-ters might re-céive the vír-tue of púrg-

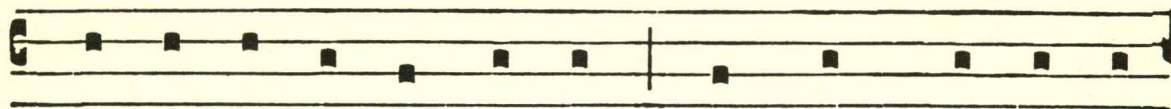


ing áll de-fíle-ment : O Gód, who for the de-strúc-

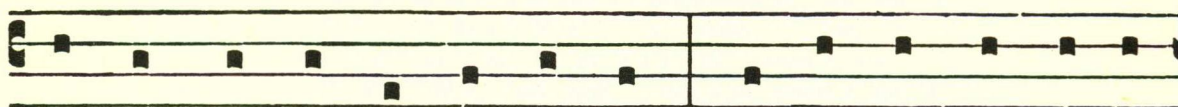


tion of sín-ners didst once drówn all the wórld, and by

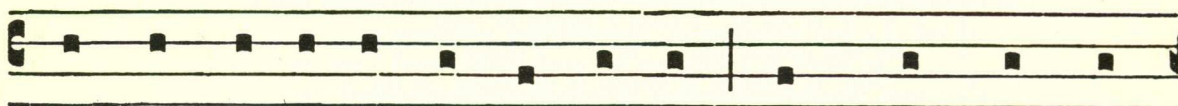
HOLY SATURDAY



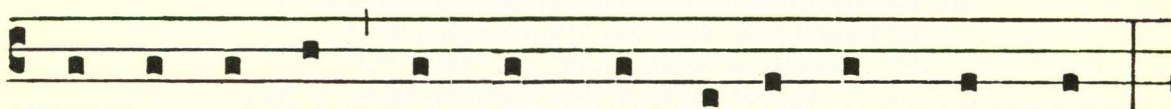
the sáv-ing of eíght pér-sons didst shew fórth in a



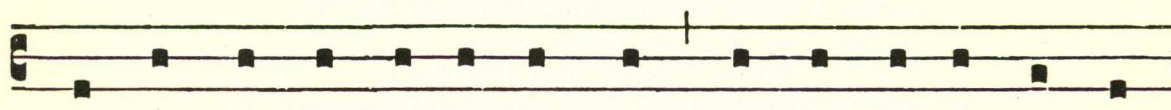
fí-gure our re- ge- ne- rá-tion : that by the mýs-te-ry



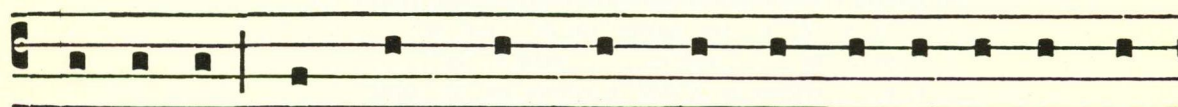
of this one é-le-ment of wá-ter thou míght-est máke



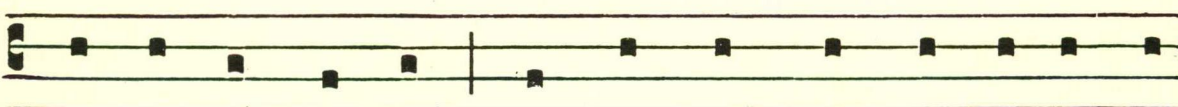
an énd of sín, and give bírth un-to rígh-teous-ness.



Re-gárd fá-vour-ab-ly, O Lord, the práyers of this thy

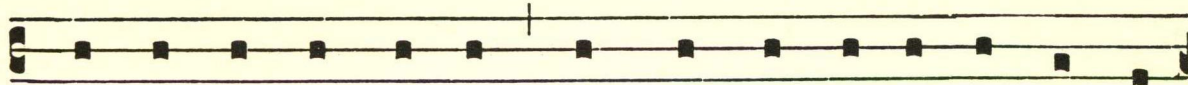


fá-mi-ly, and máke the gráce of thy ré-ge-ne-rá-tion

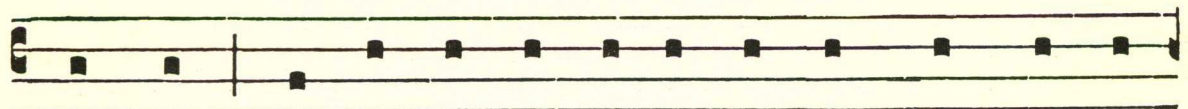


to a-bóund in us, for thóu dost with the rí-vers of

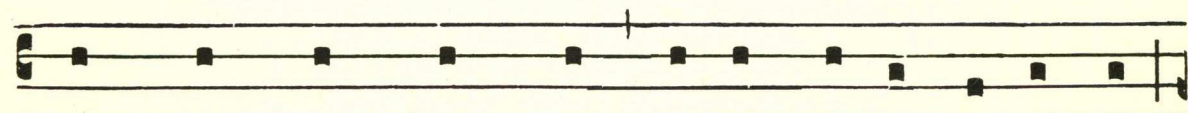
HOLY SATURDAY



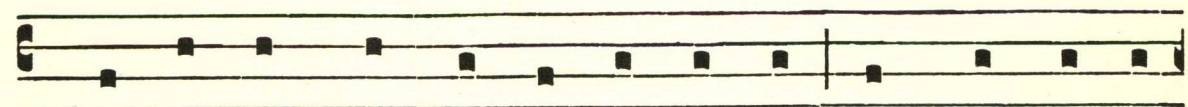
thy plén-te-ous mér-cy make glád the cí-ty of thý re-



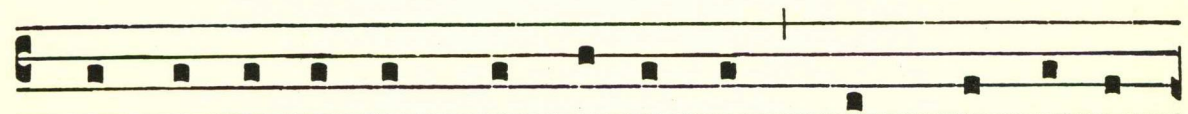
déem-ed : and ó- pen-est un- to ús foún-tains of bléss-



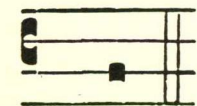
ing through the whóle wórld for the héaling of ná-tions :



that, at the Wórd of thy má-jes- ty, gráce may be be-

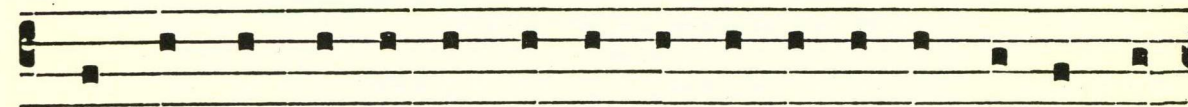


stów-ed on it from thine ón-ly Són, thróugh the Hóly



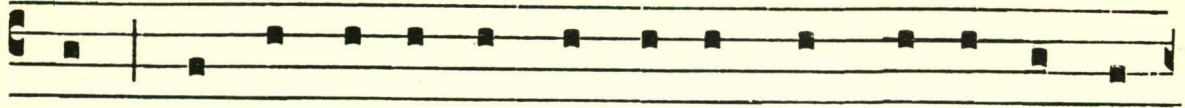
Ghóst.

*¶Here the Priest divides with his open hand the water in the form of a Cross,
and forthwith wiping his hand with a napkin, says:*

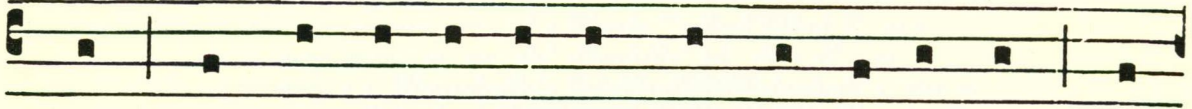


May he sánc-ti-fy by the sé-cret o- pe-rá-tion of his pów-

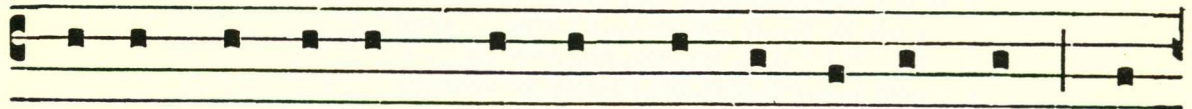
HOLY SATURDAY



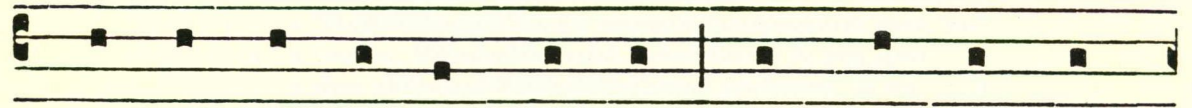
er this wa-ter to the mýs-ti-cal wásh-ing a-wáy of



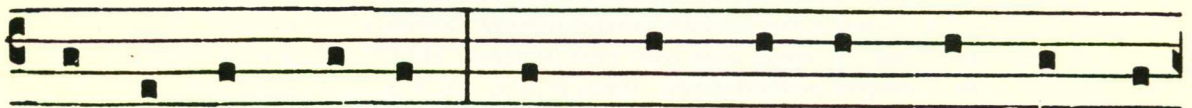
sín : that háv-ing re-céi-ved sanc- ti- fi- ca-tion, and



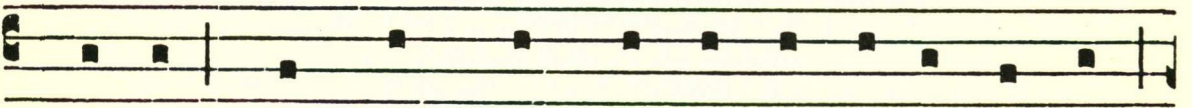
be-ing bórn a-gáin with-out spót of de-fíle-ment, it



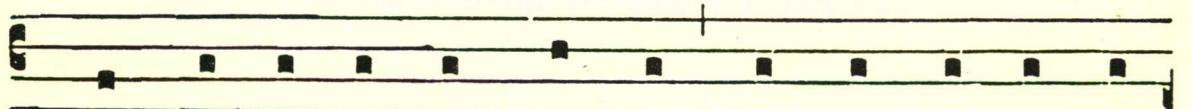
may be fóund a new créa-ture, that spríng-eth from



the lí-ving wá-ter : That yóung and óld, bóth mén and

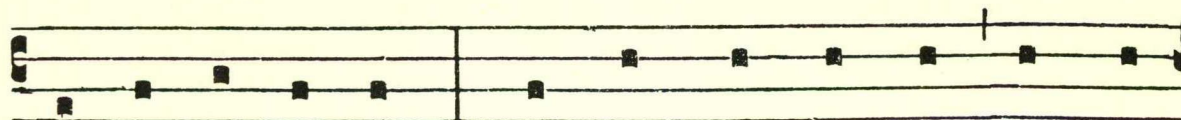


wómen, that hénce-forth shall be bap-tíz-ed here-in,

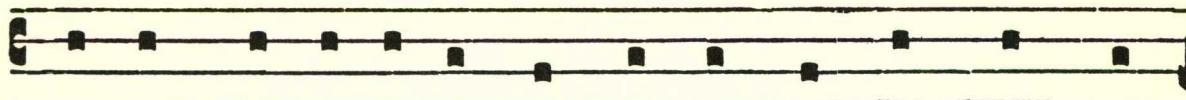


may áll be-cóme thy chíl-dren and héirs of thy héa-

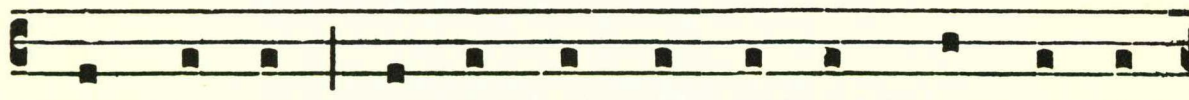
HOLY SATURDAY



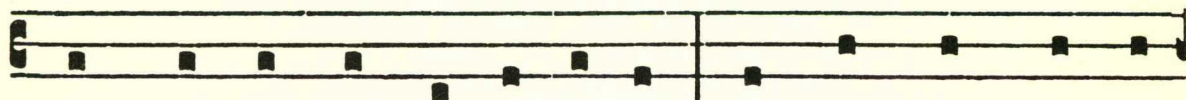
ven-ly pró-mi-ses. Spéak the wórd, O Lórd, and dríve



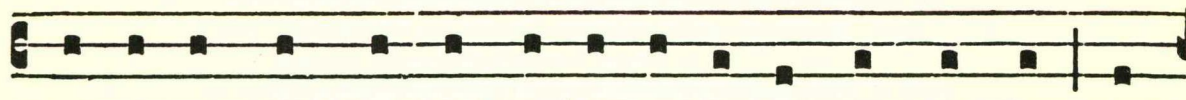
a-wáy spéed-i-ly ún-clean spí-rits and áll things thát



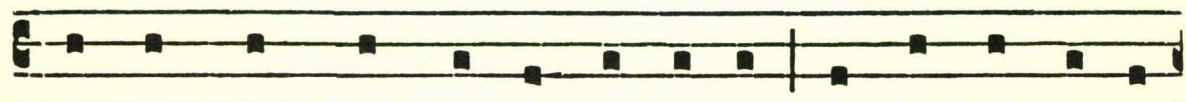
may húr-t us : bán-ish from us by thy Name all the



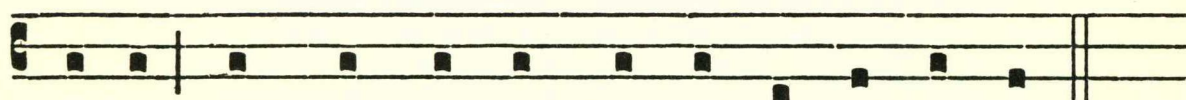
snáres and as-saúlts of the dé-vil. And máy our ghó-st-ly



é-ne-my have no pów-er at áll to en-cóm-pass us : to



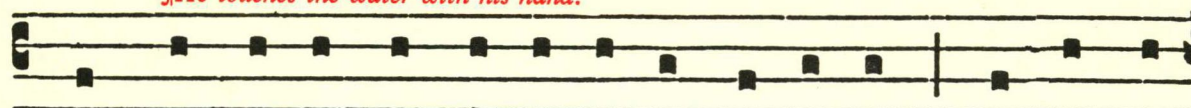
de-céive our héarts by his súb-til-ty : to way-láy us in



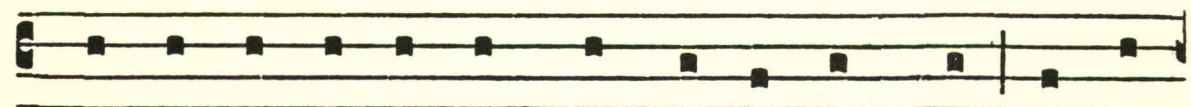
sé-cret and spréad a-bróad the léa-ven of mál-ice.

HOLY SATURDAY

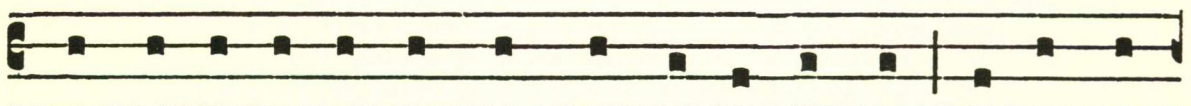
¶ He touches the water with his hand.



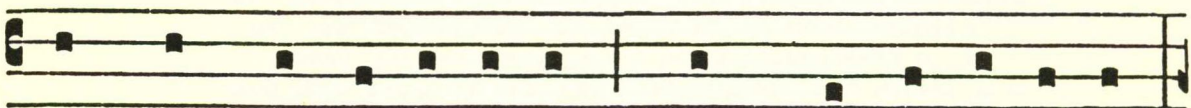
May this hó-ly, and un-de-fí-led cre-á-tion, sée-ing that



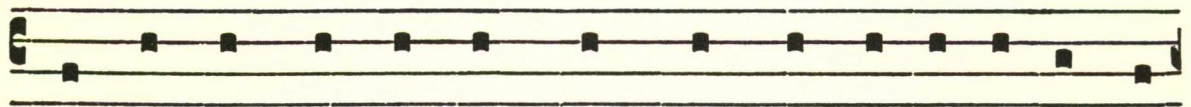
the són of wícked-ness may nó-t appróach it, nor the



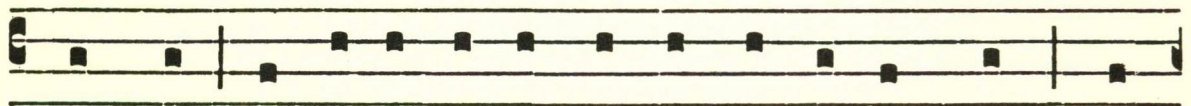
stáin of i- ní-qui-ty come néar to de-fíle it, be a foun-



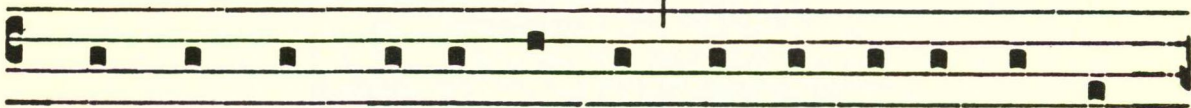
tain that dóth re-gé-ne-rate, stréams that do pú-ri-fy :



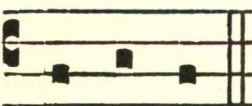
may áll they that by this méans shall be dé-di-ca-ted be-



fóre thee, by the o-pe-rá-tion of the Hó-ly Ghóst, re-



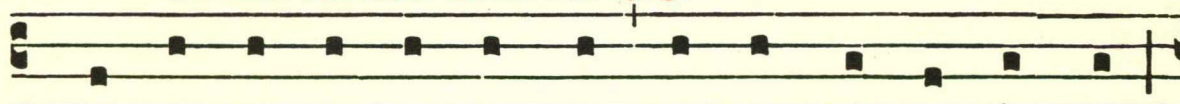
céive the gráce of redémption and re-míssion of théir



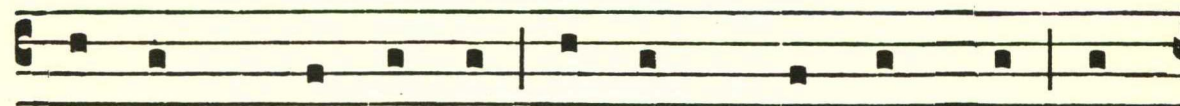
of-fénces.

HOLY SATURDAY

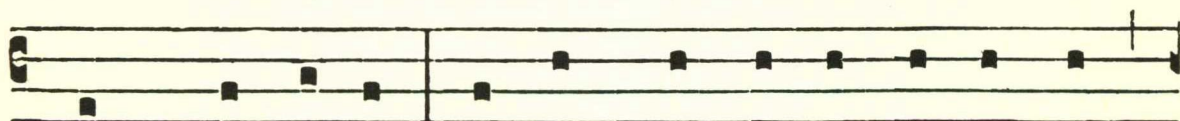
¶He makes three crosses over the Font saying:



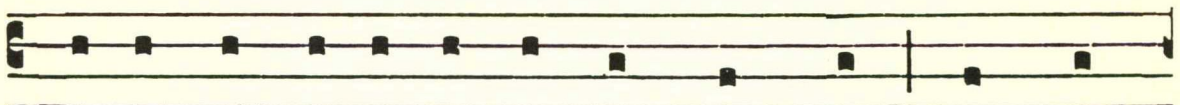
Thérefore do I hál-low thee, O thou gíft of wá-ter,



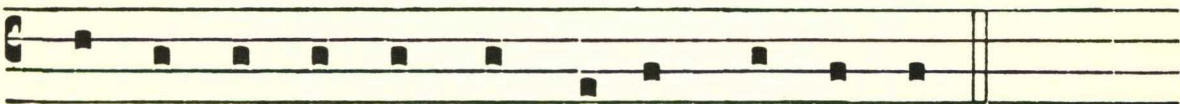
by Gód ✠ that lív-eth, by Gód ✠ the fáith-ful, by



Gód ✠ the hó-ly : by Gód, who in the be-gín-ning

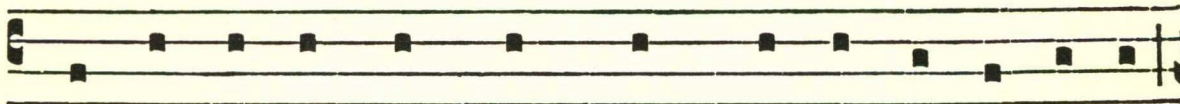


by his wórd di-víd-ed the lánd from thee : by whose

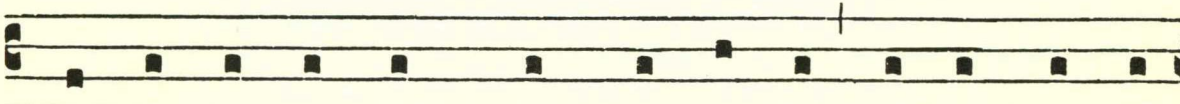


Spl-rit the wá-ters were ó-ver-shá-dow-ed.

¶Here he divides the water with his hand, and scatters it towards the four corners of the earth, saying:

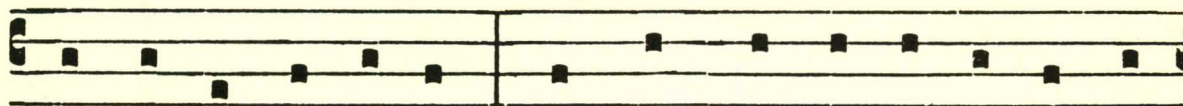


Who did or-dáin that thou shouldst ís-sue óut of É-den

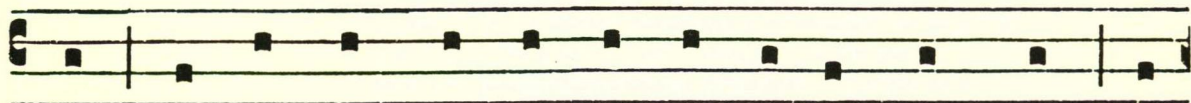


and be párt-ed from thénce di-vérse-ly, gív-ing plén-ty

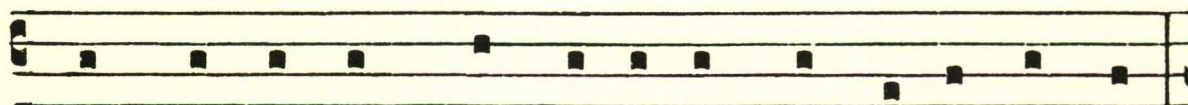
HOLY SATURDAY



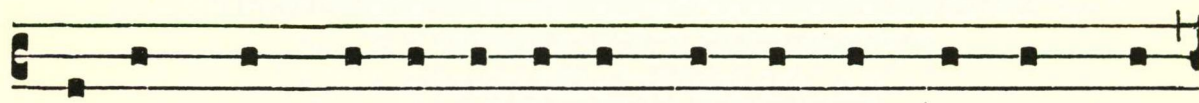
to áll his cre-á-tion. Líke-wise in the dé-sert of Má-



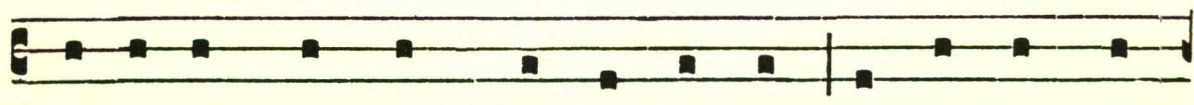
rah he did túrn thy bít-ter-ness in-to swéet-ness, &



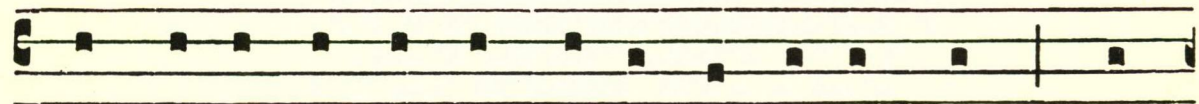
máde thee to come fórth out of the róck for his péo-ple.



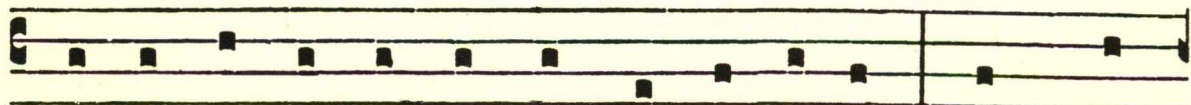
In the Náme of his ón-ly Són our Sá-viour Jé-sus Chríst



do I hál low thee, Gíft of wá-ter : for he did chángé

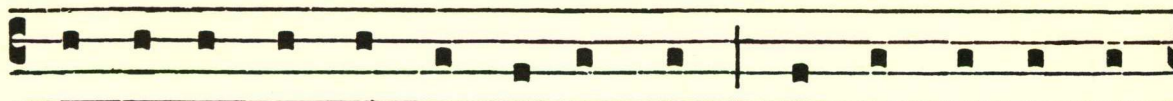


thee in-to wíne in próof of hís om-ní-po-tence, when

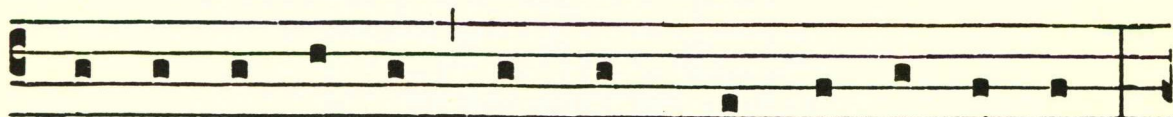


he was bíd-den to the wéd-ding at Cá-na. Who wálk-

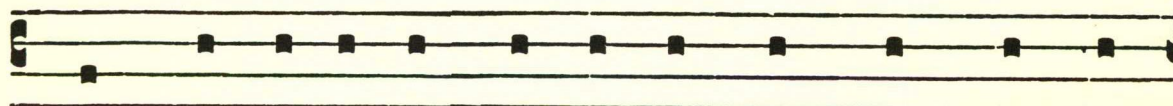
HOLY SATURDAY



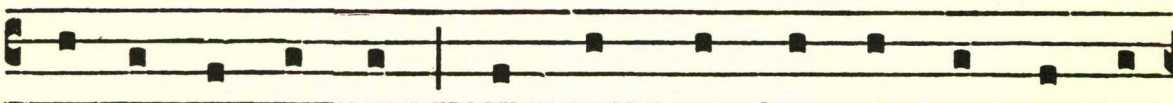
ed up-ón thee to hís dis-cí-ples: and was báp-tiz-ed



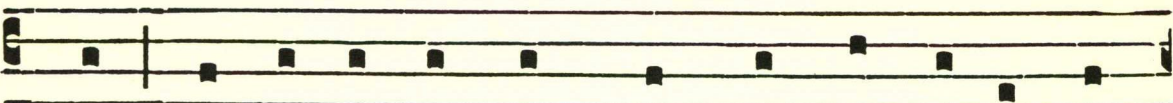
in thée in Jór-dan, má- king Jóhn his mí- ni- ster.



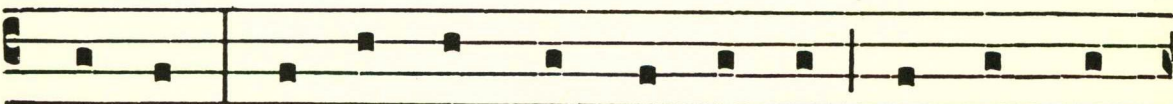
Who more-ó-ver did mín-gle thee with Bloód from his



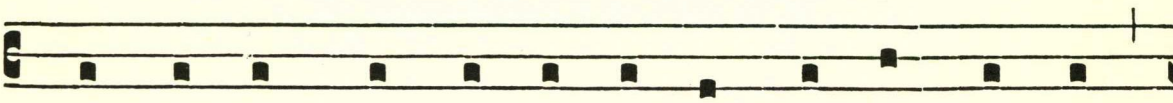
side at his Pásson: and com-mánd-ed his fáith-ful sér-



vants, that be-liev-ing they should be wásh-ed in thee,

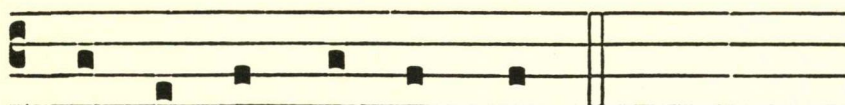


sáy-ing : Gó ye, and teách all nátions, and bap-tíze

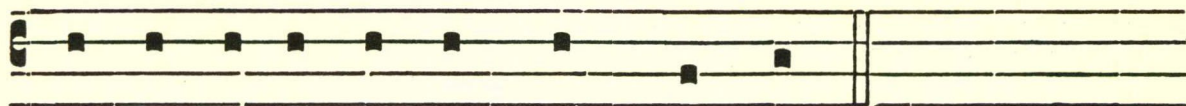


them in the Náme of the Fá-ther, and óf the Són,

HOLY SATURDAY

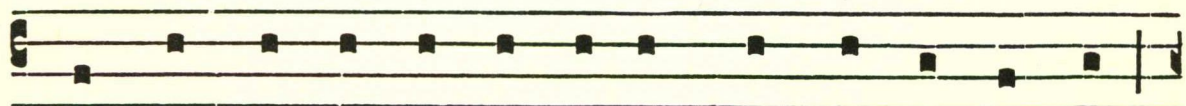


HOLY SATURDAY

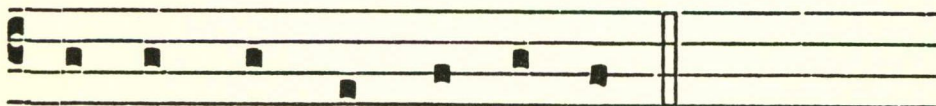


it may ef-féc-tual-ly cléanse our souls.

¶Here the Priest lowers the Candle into the water a little way: and going back to the tone of the Preface, says:

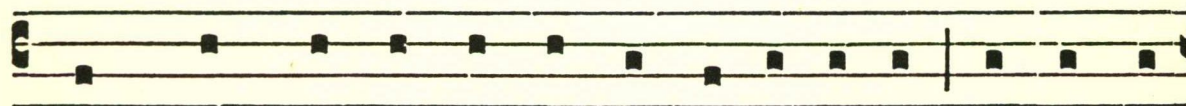


May the pów-er of the Hó-ly Ghóst be póur-ed out

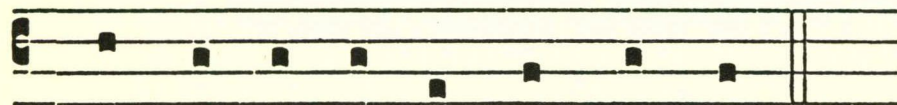


on this Fónt we have fíl-led.

¶Then taking the Candle out of the water, he dips it again more deeply, repeating at a higher pitch: May the power, as above. Afterwards the Candle is again taken out of the water and the third time is dipped to the bottom of the Font, the Priest repeating at a still higher pitch: May the power, as above. And then breathing thrice on the water in this form Ψ, he proceeds:



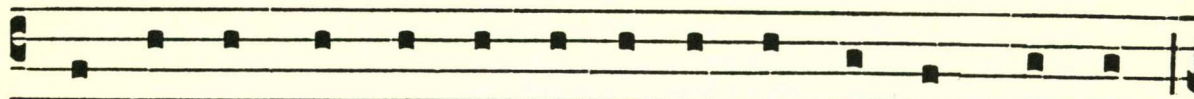
And máke this wá-ter to be ef-féc-tu-al un-to the



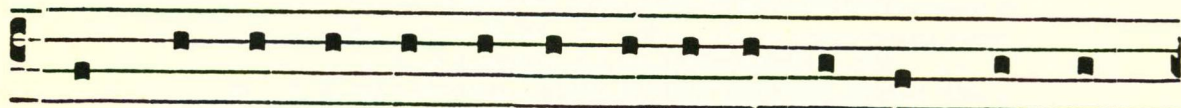
wásh-ing a-way of trans-grés-sion.

HOLY SATURDAY

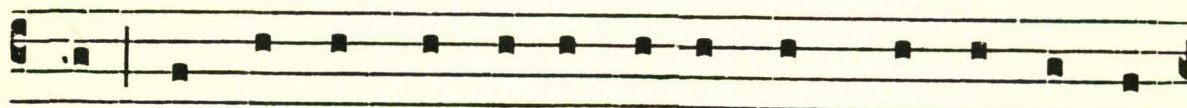
¶ The Candle is taken out of the water, and he continues:



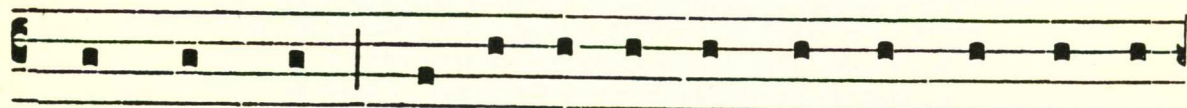
May év-ery stáin of our i- ní-qui-ty here be cléans-ed :



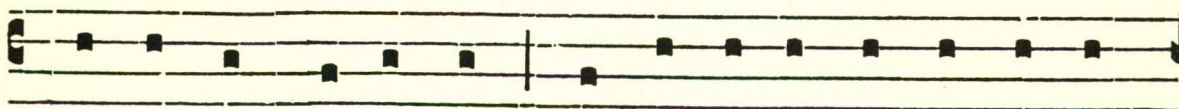
may our ná-ture be re-stór-ed to its pér-feçt fásh-ion-



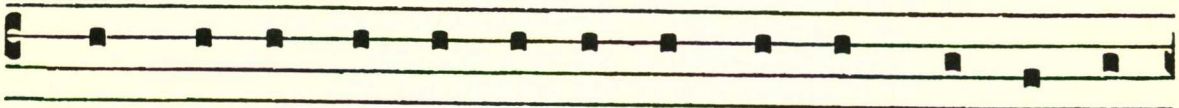
ing, and be con-fórm-ed a-gáin to thine own í-mage of



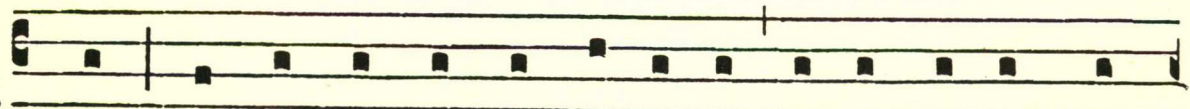
rígh-teous-ness, may it be re-déem-ed from the óld síns



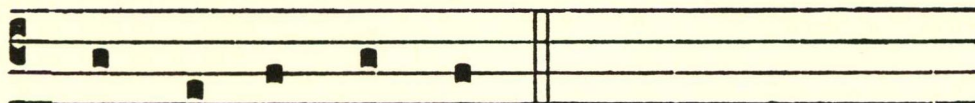
of its con-ver-sá-tion : that év- e-ry pér-son, be-ing



bórn a-gáin by the sác-ra-ment he hath hére re-céiv-



ed, may be re-stór-ed vé- ri- ly un-to the ín- no-



cence of thy chîl-dren.

And the rest he reads:

Through Jesus Christ thy Son our Lord.
Who shall come to judge the quick and the
dead, and the world by fire.

R. Amen.

*And meantime, one of the Ministers of the Church
takes out a quantity of the water in a large vessel,
for sprinkling the people at the end of the renewal of
baptismal promises, as below no. 25, and so that it
may be kept for blessing houses and other places.*

*Which done, the Priest who is blessing the Font
pours into the water in the form of a cross some of
the oil of the Catechumens, saying with an audible
voice:*

MAY this Oil of salvation make this
font holy, and cause it to multiply
that those who find herein their new birth
may come to life everlasting. *R.* Amen.

*Then he pours in some of the Chrism in the same
manner as before, saying:*

MAY this mingling of the Chrism of
Jesus Christ our Lord, and of the
Holy Ghost the Paraclete, be wrought in
the Name of the most holy Trinity.

R. Amen.

*Lastly he takes both phials of these Oils and
pours them both together in the form of a cross,
saying:*

MAY this commingling of the Chrism
of salvation and of the Oil of unction
and of the Water of Baptism likewise be
wrought in the Name of the Fa⁺ther, and
of the S⁺on, and of the Holy ⁺Ghost.

R. Amen.

*Then he mingles the Oil and water. If there are
any to be baptized, he baptizes them after the usual
manner.*

*22. After the blessing, the baptismal water is
carried in procession to the Font, thus: the
Thurifer goes first, the Subdeacon with the cross
follows, then the Clergy, the Deacon with the vessel of
baptismal water (unless it is more convenient for this
to be carried by Acolytes), and the Celebrant; the
paschal candle is left in its place; meanwhile is
sung the following:*

CANTICLE. *Ps. 42.* Like as the hart
desireth the water-brooks: so longeth my
soul after thee, O God. *Ps.* My soul is
athirst for God, yea, even for the living God:
when shall I come to appear before the
presence of God? *Ps.* My tears have been
my meat day and night, while they daily
say unto me: Where is now thy God?

*When the blessed water has been poured into the
Font the Celebrant says with joined hands and in the
ferial tone:*

Ps. The Lord be with you.

R. And with thy spirit.

Let us pray.

COLLECT

ALmighty and everlasting God,
mercifully look upon the devout
prayers of thy servants now seeking re-
generation and desiring the fountain of thy
waters, even as the hart desireth the water-
brooks: and of thy goodness grant that they
who thirst after thy faith may in this
mystery of thy holy Baptism obtain sancti-
fication both of body and soul. Through
Christ our Lord. *R.* Amen.

*23. The Font is then censed. After the blessing
the Clergy returns in silence into the Church, and
the renewal of baptismal vows is begun.*

The Renewal of Baptismal Vows

24. After the blessing of the baptismal water (or if this does not take place, after the first part of the Litany), the Priest proceeds to the renewal of baptismal vows.

25. The Celebrant, laying aside his purple vestments puts on a white stole and cope: he then puts incense in the thurible, and censes the candle. Then, standing in front of it, in the middle of the choir, or else from a pulpit or ambo, he begins as follows:

ON this most holy night, dearly beloved brethren, our holy Mother the Church, calling to mind the death and burial of our Lord Jesus Christ, rendereth unto him love for love, and keepeth vigil; and awaiting his glorious resurrection, rejoiceth with great gladness.

But since, as the Apostle teacheth us, we are buried with Christ by Baptism into his death, like as Christ was raised up from the dead, even so we should walk in newness of life: knowing this, that our old man is crucified with him, that henceforth we should not serve sin. Let us reckon ourselves therefore to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Wherefore, dearly beloved brethren, now that our Lenten exercises are over, let us renew the promises made in Holy Baptism, whereby we once renounced Satan and all his works, and likewise the world which is the enemy of God, and promised to serve God faithfully in his holy Catholic Church.

I demand therefore,

Do ye renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the carnal desires of the flesh, so that ye will not follow, nor be led by them?

R. We renounce them all.

Ψ. Do ye believe in God the Father almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father almighty; and from thence shall come again to judge the quick and the dead?

And do ye believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the remission of sin: the resurrection of the flesh; and everlasting life after death?

R. All this we steadfastly believe.

Ψ. Now therefore let us together pray to God, as our Lord Jesus Christ hath taught us, and say: Our Father . . .

Ψ. And may almighty God, the Father of our Lord Jesus Christ, who hath regenerated us by water and the Holy Ghost, and hath given unto us forgiveness of all our sins, himself guard us by his grace unto everlasting life, in the same Christ Jesus our Lord.

R. Amen.

And he sprinkles the people with the blessed water taken, as was said, from the Font. Where the blessing of baptismal water does not take place, he does so with ordinary holy water.

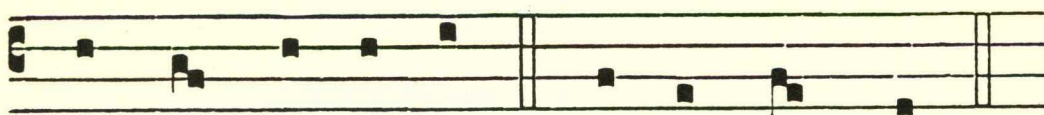
The Second Part of the Litany

26. After the renewal of the baptismal vows, the cantors sing the second part of the Litany, from Be thou merciful to the end, all kneeling and responding.

27. The Priests and Ministers however go to the Sacristy and put on white vestments for the solemn celebration of Mass.

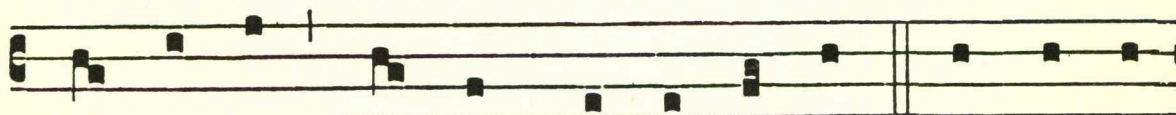
HOLY SATURDAY

28. Meanwhile the paschal candle is put upon its candlestick on the Gospel side, and the altar is made ready for solemn Mass, with lighted candles, and flowers.

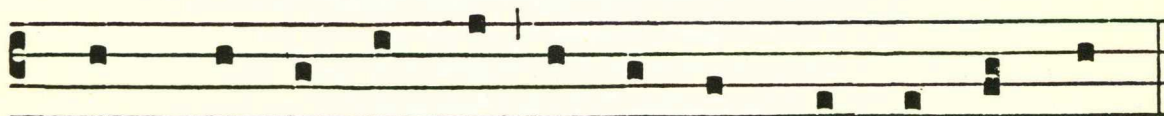


Be thou mér-ci- ful, Spáre us, góod Lórd.

Be thou merciful,	Hear us, good Lord.
From all evil, good Lord, deliver us.	
From all sin,	good Lord.
From everlasting death,	good Lord.
By the mystery of thy holy Incarnation,	good Lord.
By thine Advent,	good Lord.
By thy Nativity,	good Lord.
By thy Baptism and holy Fasting,	good Lord.
By thy Cross and Passion,	good Lord.
By thy Death and Burial,	good Lord.
By thy holy Resurrection,	good Lord.
By thy wondrous Ascension,	good Lord.
By the coming of the Holy Ghost the Comforter,	good Lord.
In the day of Judgment,	good Lord.



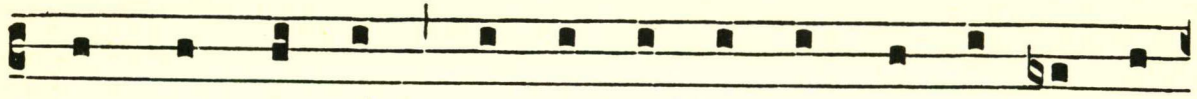
We sín-ners, be-séech thee to héar us. That it may



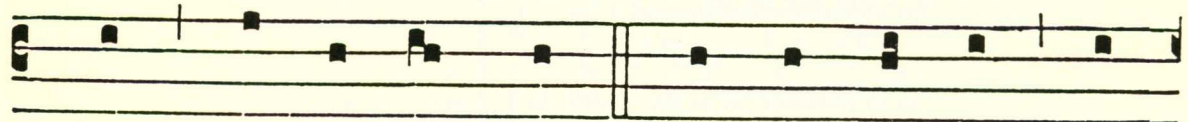
pléase thee to spáre us, we be-séech thee to hear us.

That it may please thee to rule and govern thy holy Church, we beseech thee to hear us.	That it may please thee to strengthen and preserve us in true worshipping of thee, we beseech.
That it may please thee to preserve the household of thine Apostles, and all orders in the Church in thy true religion, we beseech.	That it may please thee to bestow on all our benefactors thine everlasting benefits, we beseech.
That it may please thee to overthrow the enemies of thy holy Church, we beseech.	That it may please thee to give and preserve to our use the kindly fruits of the earth, we beseech.
That it may please thee to bestow on all Christian kings and princes true peace and concord, we beseech.	That it may please thee to bestow upon all thy faithful departed rest eternal, we beseech.
	That it may please thee graciously to hear our prayer, we beseech.

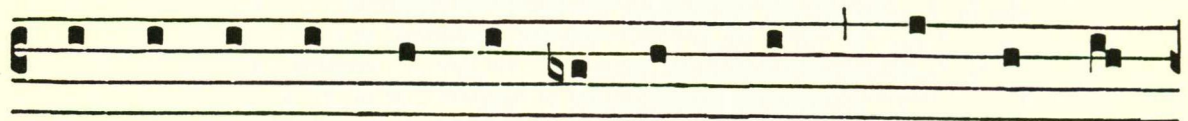
HOLY SATURDAY



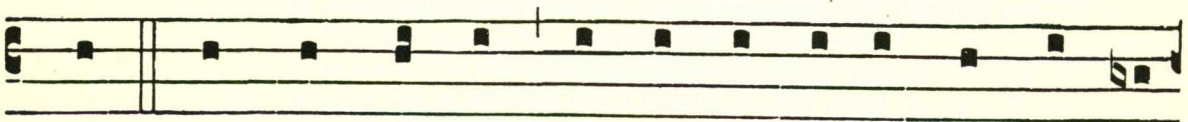
O Lamb of God, that tá-kest a- wáy the síns of the



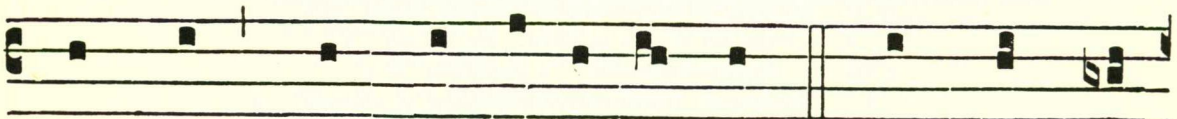
wórld, spáre us góod Lord. O Lámb of God that



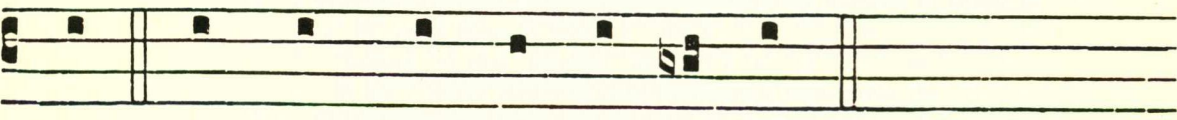
tá-kest a- way the síns of the wórld, Héar us, góod



Lórd. O Lámb of Gód that tá-kest a-wáy the síns of



the world, Have mér-cy up-ón us. O Chríst hear



us. O Chríst grá-cious-ly héar us.

THE SOLEMN MASS OF THE EASTER VIGIL

1. *At the end of the Litany, the cantors solemnly begin Kyrie eleison, as is customary at Mass. Meanwhile the Priest and Ministers, in white vestments, approach the altar, and omitting the confession, the Priest goes up to the altar, kisses it in the middle and censes it in the ordinary way.*

2. *When the choir has finished Kyrie eleison, the Priest solemnly begins Glory be to God on high, and the bells are rung.*

Afterwards the Priest says:

℟. The Lord be with you.

℞. And with thy spirit.

Let us pray.

COLLECT

O GOD, who dost illumine this most holy night with the glory of the Resurrection of the Lord: preserve, we pray thee, in all those made incorporate in thy

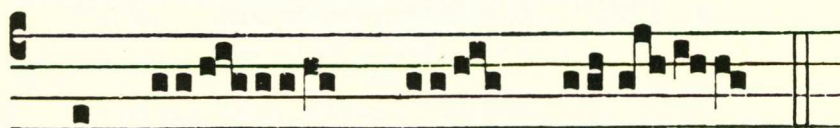
family, the spirit of adoption which thou hast given them; that they being regenerate both in body and soul may in all sincerity obey thy holy will. Through the same.

3. The Lesson from the Epistle of blessed Paul the Apostle to the Colossians.

Col. 3. 1

BRETHREN: If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear: then shall ye also appear with him in glory.

4. *The Epistle ended, the Celebrant begins:*



Al- le- - - lu- - ia.

And he sings the chant through thrice, in a pitch a little higher each time: and the Choir after each time repeat it in the same manner. Afterward the Choir proceeds:

℟. *Ps. 118.* O give thanks unto the Lord, for he is gracious: for his mercy endureth for ever.

Then is said Ps. 117. O praise the Lord, all ye heathen: praise him, all ye nations.

℟. For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever.

5. *At the Gospel lights are not carried, but incense only: a blessing is asked, and the rest is done as usual.*

✠ The Continuation of the Holy Gospel according to Matthew.

St. Matt. 28. 1

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And behold there was a great earthquake. For the Angel of the

MASS OF THE VIGIL

Lord descended from heaven: and came and rolled back the stone from the door, and sat upon it: his countenance was like lightning: and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the Angel answered and said unto the women: "Fear not ye: for I know that ye seek Jesus, which was crucified: he is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead: and behold he goeth before you into Galilee: there shall ye see him. Lo, I have told you."

The Creed is not said, but the Gospel finished, the Priest says:

The Lord be with you,

and afterwards:

Let us pray.

The Offertory is not said, and at the end of the Psalm, at the Lavabo, is said Glory be.

6. SECRET

WE beseech thee, O Lord, mercifully to accept the prayers and oblations of thy people: that this beginning of thy Paschal Mysteries may by the operation of thy grace be unto us a wholesome medicine unto everlasting life. Through.

7. PREFACE of Easter.

The Peace of the Lord be always with you *is said, but the Kiss of Peace is not given.* O Lamb of

God *is not said, but the customary Prayers before Communion are said.*

After the receiving of the Sacrament the purification and ablution takes place as usual. (Then for LAUDS of Easter Day, in choir, is sung the antiphon: Alleluia, alleluia, alleluia, and Psalm 150: O praise God in his holiness; and the antiphon Alleluia, alleluia, alleluia, is repeated.

The Chapter, hymn and versicle are not said, but straightway the Celebrant begins the antiphon to the Benedictus: And very early in the morning, and the choir continues: the first day of the week, they came to the sepulchre at the rising of the sun, alleluia. Then is sung the Benedictus: Blessed be the Lord God of Israel, with Glory be to the Father at the end, and the censuring is done as usual. The antiphon is then repeated.)

8. *Afterwards the Celebrant says in the usual way:*

℣. The Lord be with you.

℟. And with thy spirit.

Let us pray.

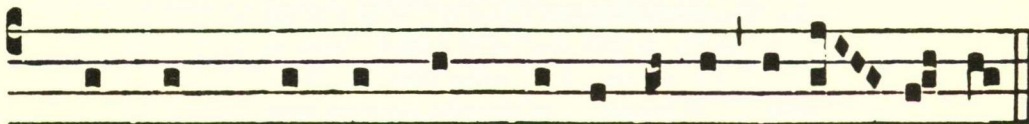
POSTCOMMUNION OR COLLECT

WE beseech thee, O Lord, pour into our hearts the love of thy holy Spirit: that as thou hast now fulfilled us with this Paschal Sacrament, so thou wouldest make us to continue in all godly concord. Through . . . and the same holy Spirit.

Then he says:

The Lord be with you.

And the Deacon turning himself to the people, sings:



℣. I - te, mis - sa est, al-le-lu-ia, al-le - lu-ia.
(or) Go forth in peace, al-le-lu-ia, al-le - lu-ia.

℟. Thanks be to God, alleluia, alleluia.
And the Priest, having said May it please thee,

O holy Trinity, gives the Blessing in the accustomed manner, and all return to the Sacristy.

APPENDIX

MAUNDY THURSDAY

THE MASS OF THE CHRISM

1. *The Blessing of the Oils and of the Chrism is done according to the rite in the Pontifical, with the exceptions noted below.*

2. *The Blessing however is to be carried out in the Mass of the Chrism.*

3. INTROIT *Exod. 30. 25, 31*

THOU shalt make an oil of holy ointment: and thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. *Ps. 89.* My song shall be of the loving kindness of the Lord: with my mouth will I be shewing of thy truth from one generation to another. Thou shalt make.

4. *The Introit and Kyrie Eleison having been sung in the usual manner, the Bishop solemnly intones* Glory be to God on high.

5. COLLECT

OLORD GOD, who for the regeneration of the nations that thou hast made dost appoint priests to be thy ministers: grant unto us that those who are set apart for this service may so persevere in obeying thy will; that in our time thy holy people may both increase in number and advance in virtue. Through.

6. The Lesson from the Epistle of blessed James the Apostle.

James 5. 13

BRETHREN: Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord

shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

7. **GRADUAL.** *Ps. 28.* My heart hath trusted in God, and I am helped: therefore my heart danceth for joy, and in my song will I praise him. *Ps.* The Lord is my strength: and he is the wholesome defence of his anointed.

8. **✠**The Continuation of the Holy Gospel according to Mark.

St. Mark 6. 7

AT that time: Jesus called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide until ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

The Creed is not sung.

9. **OFFERTORY.** *Ps. 45.* Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

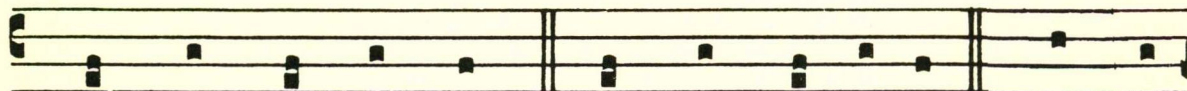
APPENDIX

10. SECRET

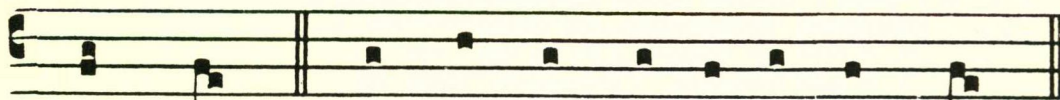
WE beseech thee, O Lord, that the effectual power of this sacrifice may

both mercifully purge away our former corruption, and further us in newness of life and salvation. Through.

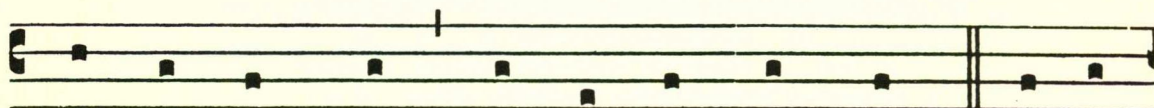
11. PREFACE



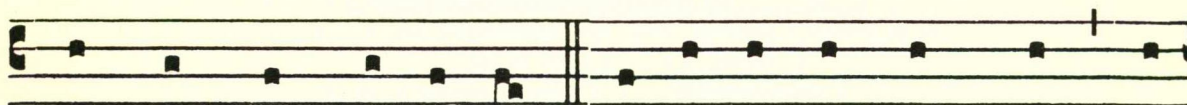
V. The Lórd be wíth you. **R.** And wíth thy spírit. **V.** Líft up



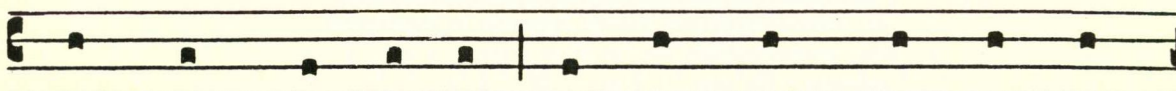
your heárts. **R.** We líft them up un-to the Lord.



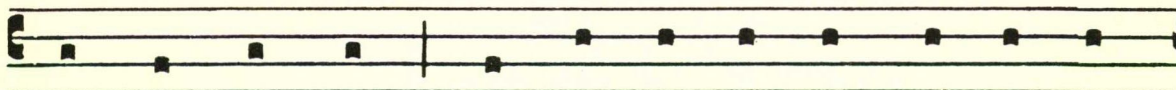
V. Lét us give thánks un - to our Lórd God. **R.** It is



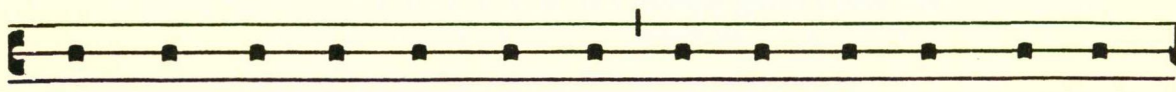
méet and ríght so to do. It is vé-ry méet, ríght, and



our boúnd-en dú-ty that we should húm-bly en-

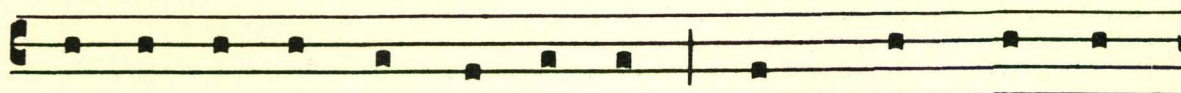


tréat thy mér-cy, that for the re-néw-ing of thóse

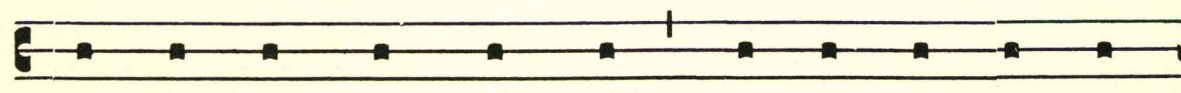


who are to be bap-tíz-ed in the lát-er of spí-

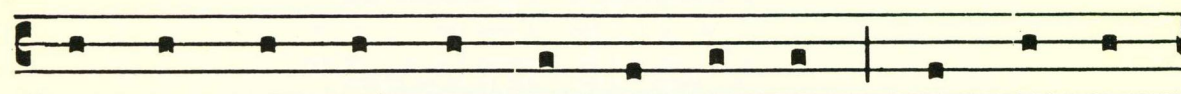
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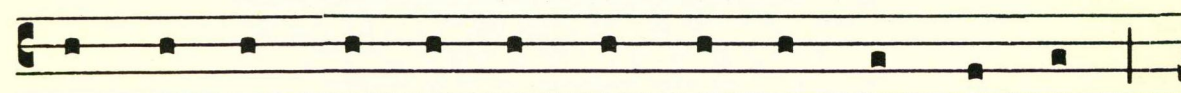
ri - tu - al re - gén - er - at - ion, thou would - est hál -



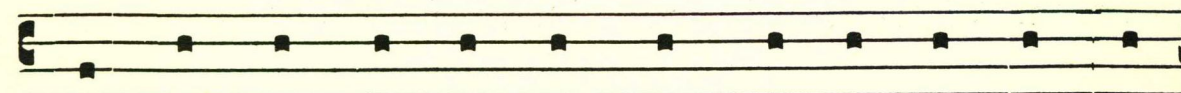
low the súb - stance of chrísm for the sác - ra - ment



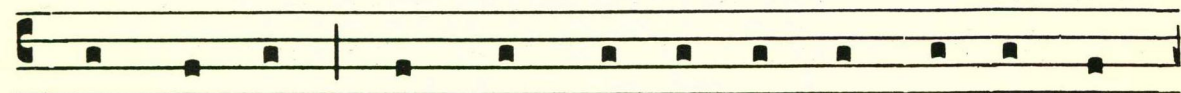
of their pér - fect lífe and sal - vát - ion; that as the



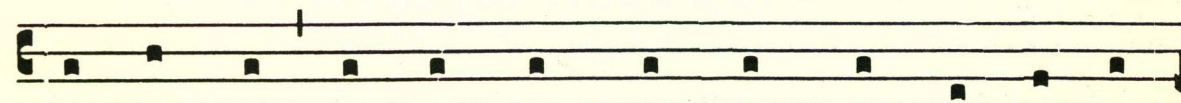
con - se - crát - ion of this únct - ion is póur - ed fórh,



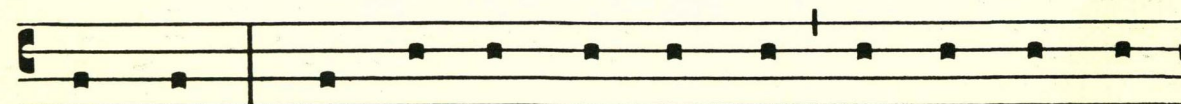
the cor - rúpt - ion of their form - er nát - ure be - ing



done a - wáy, they may év - er - y one be a hol -

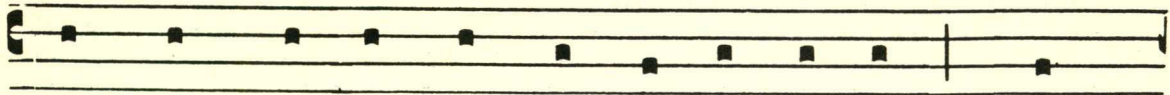


y tém - ple, fil - led with the sweet sáv - our of ín -

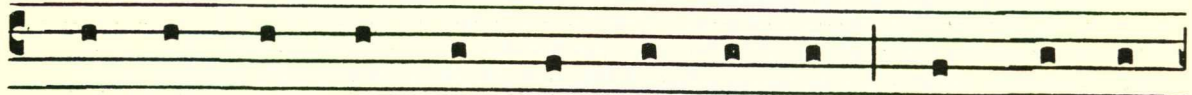


no - cence; that be - ing an - óint - ed un - to róy - al

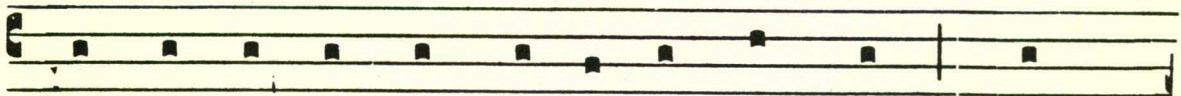
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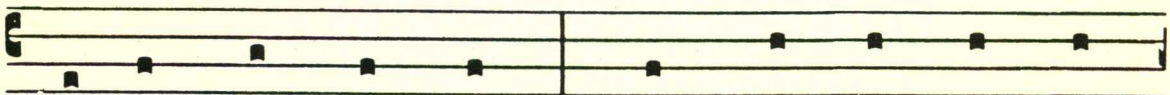
and príest-ly and pro-phét-ic díg-ni-ty through



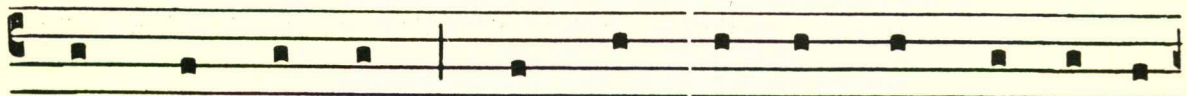
the sác-ra-ment of thine órd-in-ance, théy may be



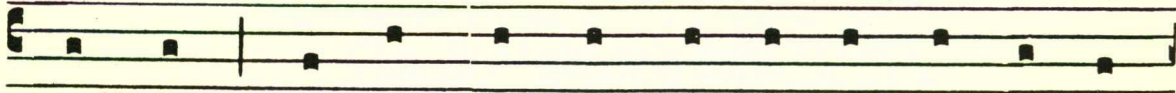
clad in the rái-ment of in-cor-rúpt-ion: through



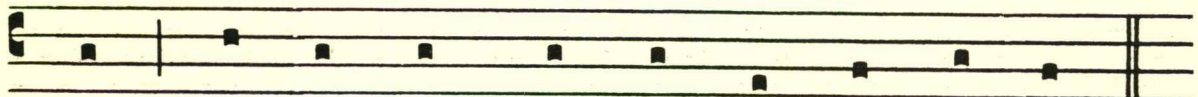
Jé-sus Chríst our Lórd. Thére-fore with Án-gels



and Arch-án-gels, and with áll the cóm-pa-ny of



héa-ven, we láud and mág-ni-fy thy gló-ri-ous



Náme; év-er-more praís-ing thée, and sáy-ing.

APPENDIX

12. *In the Canon of the Mass everything up to the consecration is said as heretofore.*

13. *At the blessing of the Chrism, the words now appointed as Preface are omitted, these having now been restored to their proper place.*

14. *Holy Communion is not given at this Mass.*

15. *After the communion, the Bishop cleanses the chalice himself in the usual way, even if he is to celebrate the solemn evening Mass.*

16. COMMUNION. *Mark 6.* The apostles

preached that men should repent, and anointed with oil many that were sick, and healed them.

17. POSTCOMMUNION

GRANT, we beseech thee, O Lord: that as we are brought from the things that are past to newness of life, so, putting aside our old nature, we may be renewed in the sanctification of our souls. Through.

18. *The Blessing is given.*